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EDITORIAL

Some Church Creeds

RECENTLY we had occasion to give some study to the history, polity and creedal statement of the Congregational Church. It has been an interesting and profitable study. This church has made some very stalwart and positive creedal pronouncements. Of course, it does not adopt them as "a test, but as a testimony." Albeit, it would seem to us that even as a testimony they would be morally binding upon those who subscribe to them, or who identify themselves with a communion holding such fundamental Christian principles.

We want to quote some of these confessional statements, just to show how fundamental they are. We have before us "A Pocket Congregational Manual" by Dr. William E. Barton, an authority on Congregational matters. We shall quote the most salient statements per-

taining to doctrine. First, we cite the declaration of faith adopted by the National Council in 1865:

"... We extend to all believers the hand of Christian fellowship, upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God, the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

"With the whole Church we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ, that believers in Him are justified before God, to receive the remission of sins,

This Means So Much to Us

IT seems to us that so many of our Subscribers do not appreciate what their renewal—their \$2.00—means to us. We must *depend* altogether on these \$2.00 *Renewals*!

We have several times tried to impress our Subscribers that if only one person overlooked his Renewal it would give us little concern. But when 500 Subscribers hold us up it means \$1,000. And if 1,000 do not renew promptly it means \$2,000 to us! And we know all of our friends will agree with us that such an aggregation must mean a great deal to us, and must give us grave concern.

Please think this over and encourage us to this extent!

and through the presence and grace of the Holy Comforter, are delivered from the power of sin and perfected in holiness."

There surely is here a positive statement of the doctrines of the Trinity, the divinity, incarnation and expiatory atonement of Christ, regeneration and sanctification through the work of the Holy Spirit. We see no leaning toward Unitarianism and Modernism in these pronouncements. And note this further:

"We receive these truths on the testimony of God, given through Prophets and Apostles, and in the life, the miracles, the death, the resurrection of His Son, our divine Redeemer,—a testimony preserved for the Church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost."

The rest of the statements in this confession are just as Biblical and orthodox as those cited above. Belief is expressed "in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment." Surely that is conservative enough for anybody! In 1883 the National Council Commission presented another statement of doctrine, which seems to us to be no less stalwart. We quote in part. The first section is in substance the same as the Nicene Creed:

"I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

"And in Jesus Christ, His only Son, our Lord, who is of one substance with the Father; by whom all things were made;

"And in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and the Son, and who, together with the Father and the Son, is worshipped and glorified."

When this creed declares that the Son "is of one substance with the Father," it positively and explicitly rejects Arianism (the *homoiousios* doctrine), and with it, Socinianism and Unitarianism.

Let us see what is asserted in Article III:

"We believe that man was made in the image of God, that he might know, love, and obey God, and enjoy Him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace."

Then there is Article V, which is no less clear and positive:

"We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of Himself in the work of redemption; that they were written by men under special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute an authoritative standard by which religious teaching and human conduct are to be regulated and judged."

Subsequent statements in this admirable declaration bear testimony to the Biblical doctrine of the Person and work of our Lord; His real incarnation, His sacrifice for sin on the cross, His resurrection, His ascension, His redeeming and mediatorial work, and His final "glorious appearing."

As this creed was deemed too long by some members of the Church, a briefer confession of faith was approved in 1906, which "met with favor." But it was not so abridged as to cut out its evangelical heart. For example, read this:

"1. Our bond of union consists in that inward and personal faith in Jesus Christ as our divine Saviour and Lord, on which all our churches are founded; also, in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and, further, in our consent to the teaching of the ancient symbols of the undivided Church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past."

In the sections which follow this initial statement, practically all the cardinal doctrines of evangelical Christianity are confessed, including the true doctrine of Christ's person and sacrificial work and the person and work of the Holy Spirit; and there are no marks of Modernism in any of the statements.

Here is another significant fact. In the model constitution offered for the local congregations the initial statement is as follows:

"The covenant by which this Church exists as a distinct body, and which every member accepts, is as follows:

"Acknowledging Jesus Christ to be our Saviour and Lord, and accepting the Holy Scriptures as our rule of faith and practice, . . . we do now, in the sight of God and invoking His blessing, solemnly covenant and agree with each other to associate ourselves to be a Church of the Lord Jesus Christ, as warranted by the Word of God."

The manual from which our excerpts have been taken is the seventh edition, revised, and is dated 1914. But we have at hand the "Handbook of the Congregational and Christian Churches" for 1933, in which we find that the declaration "adopted at Kansas City in 1913 is widely used among the churches," although "Congregationalists do not have an official creed." And what do we find in this widely used confession of faith? Practically the same doctrines as those that have been previously described. In the introduction, the churches declare their steadfast allegiance "to the faith which our fathers confessed, which from age to age has found its expres-

sion in the historic creeds of the Church universal and of this communion," etc. In the formal confession of faith the doctrine of the Trinity is accepted—the Father, the Son and the Holy Spirit being named. Faith is declared "in Jesus Christ, His Son, our Lord and Saviour, who for us and for our salvation lived and died and rose again and liveth evermore."

Thus we see that all the creeds which the Congregationalists have adopted and published place their church on an evangelical basis. Even if these confessions are not meant as "a test, but only as a testimony," one would think that persons who are members of the Congregational Church as pastors and laymen would be bound by them, at least from the ethical point of view. The liberalism of which Congregationalists are often charged certainly does not appear in any of their creedal statements. Members of that Communion who are Modernistic certainly do not stand on the confessional basis of their Church.—*L. S. K.*

The Real Force in America

Where next is to be found the real force in America? I answer that it exists in the church membership and attendance which is large, liberal and progressive, and this great body of men and women is reached by the religious press. The religious press can do more to preserve liberty than any other factor in the land.—*N. Y. Times.*

Will You Help a Little?

You write letters. You have friends. Write us how many (envelope size) folders announcing CHRISTIAN FAITH AND LIFE you can make use of—to enclose in letters; to hand to friends. It would mean much if when you enclose a folder in your letter you would call attention to CHRISTIAN FAITH AND LIFE and urge consideration of it. Ask largely—we have lots of them. We will mail them to you prepaid and folded to fit your envelope.

Back to Christ or on to Chaos

Matthew 16:18

THE gates of a city in our Lord's time was the place of council. There people met and planned their common interests. The gates of hell would thus be a place of evil council, the supreme resource of the power of sin. Jesus says that the movement projected into history by His Cross and Resurrection, and the gift of the Spirit is inexhaustible. It will march with increasing triumph down the centuries, and the supreme resource of evil will never be able to prevail against it.

This promise of our Lord has been proven true in human history now for nearly two millenniums.

Pagan Rome and the Apostles

Back at the beginning a handful of men, Peter, Paul, John and a few more, in Christ's name moved on the Roman world. In that world pride was dominant. Selfishness, slavery, lust, hatred, blood were everywhere. Life was in contempt. A certain sense of futility and death shadowed the whole. Having no other god to worship men worshipped the state under the person of the emperor; and this whole darkness was entrenched in the learning of the age, and maintained by the might of its military power.

But Peter, John and Paul moved upon it in Christ's name. Paul was beheaded; Peter was crucified; John was intended for the flames, but was delivered. There were three hundred years of martyrdom but in the end Rome's mailed fist was relaxed and her predatory eagles were replaced by the Christian Cross—the emblem of Redemption of sacrifice and of brotherhood.

Barbarian Europe and Missionaries

Five hundred years later another handful of men moved upon the surrounding barbarians of Europe. It was Augustine, Benedict, Columban, Boni-

face, Anscar. They too went forth in Christ's name. Again there were martyrdoms; but the degradation and darkness of barbarism yielded and Europe became Christian.

Apostate Church and Reformers

Another five hundred years passed. The Church had become tragically corrupted. Unbelief was rampant. Even the leaders of the Church neglected its Scriptures. Bishoprics were sold to ungodly men, murders were planned in ecclesiastical chambers and even carried out at the altar. Priests mocked the Sacrament as they celebrated the mass. In hate of reproof Wycliff's body was burned after he was dead; Huss and Jerome were burned at Constance and Savonarola at Florence.

But no matter, another little group of men moved upon Europe in Christ's name. It was Luther, Melancthon, Zwingli, Knox, Calvin, the Elector Frederick of Saxony. The Reformation broke forth and the Kingdom of God was advanced more in the next two hundred and fifty years than in all the preceding ages.

This Rock—My Church— The Gates of Hell

What is the Church?

Answer: It is a society of men who have found the solution of life;

Who have found that solution in the sublimity of the total fact of Christ;

And who have dedicated themselves to the one lifelong devotion, that of making His redemptive all-sufficiency known among men.

Yes Jesus, His Cross, His Resurrection and the inner experience of Pentecost is the chief wealth of the race; the supreme trust of Christ to men in every generation; and against the race so reinforced *the utmost resource* of evil will never be able to prevail. Our divine Leader is never defeated.

His Church indeed may be worsted in single engagements, when it has turned aside from His plan; but the outcome of this warfare against evil is already certain. *The Kingdoms of this world shall at last become the Kingdom of our Lord and of His Christ.*

Comfort

"Fear not, little flock," said Jesus, "it is your Father's good pleasure to give you the Kingdom." Let us cherish this confidence. Doubtless we are in the midst of heavy trials; and often feel deeply discouraged; but, brethren, we can be comforted. We have the precious promise of our Saviour's mighty presence, and of our Father's unfailing love. The very hairs of our heads are numbered. We are of more value than many sparrows.

In those great days when devoted men were laying the foundations of modern civilization in the *Protestant Reformation* discouragements were often very great, and trust in God had to be their constant resource. "The Lord is our refuge and strength, a very present help in trouble,"—was Luther's favorite psalm. We can hear the Godward faith of that generation singing in the Reformation hymn: "A mighty fortress is our God; a bulwark never failing."

We Face a Crisis

This is our confidence; this is our encouragement; and now let me go on to say, I believe Christian civilization is in the midst of a real crisis at this very hour.

For two decades our faith, our ideals, and our experience of Christ have been suffering both from hostile assault and from inward decay.

(1) The most basic truths of faith have been widely challenged and denied.

(2) Moral ideas have consequently lost much of their authority. Violation of law has been a jest now for years. Truth and sincerity are compromised. Sensuality is rampant. Not only is there adultery but morbid and unnatural ex-

ploitations of sex are increasing seriously.

(3) There is a clamor against ideals and a passionate interest in accomplishing the repeal of the laws supporting them that clearly reflects a widespread state of rebellion. Even God's day is assailed and commercialized. Sports and picture theatres are demanding to fill the seventh day with their clamor and excitement.

It is more than whispered that commercial interests are paying well for the repeal of laws that safe-guard the sanctity of God's day. What is the prospect for the future?

With ideals already insecure, with political corruption already widespread, what hope have we for the future if the institution of Sunday, which is the foundation of all idealism in the nation, be now abolished?

If there is to be no day on which all our citizens can find quiet to face the sublimity of God, His truth, and their consciences, what is to be the spring of character within the Republic?

George Washington in his valedictory to the American people said that religion was the chief bulwark of morality and that popular morality was the necessary basis for free institutions.

Similarly Daniel Webster said the freedom of this Republic will be doomed if the time should ever come that our citizenship no longer set aside one day in seven for the cultivation of moral and spiritual interests.

In *Russia* they are seeking to protect their ungodly regime from the blight of human selfishness by a vast system of spying and ruthlessness. Every tenth man is a spy. All life is under constant suspicion.

Is it by such means that we are planning to protect America from dishonest servants, when to please commercialized sports, and moving picture syndicates, we are abolishing the fourth commandment, thus shutting our civilization away from the regenerating power of the Holy Sabbath and its divine worship?

Socialism

The impracticability of socialism because of the lack of an average of morality sufficient for its motivation is the chief argument against it. We have not proved yet that we have a sufficient moral level to maintain the *Republic*; and yet right now the government is undertaking social responsibilities upon a vast scale involving billions upon billions of dollars. What chance will we have for success in these adventures if decayed ideals leave our loyalties corrupted and our sinful selfishness dominant?

Inexorable Law

There are many precious promises in the *Scriptures*; but there are also many passages of arresting warning. "*Be not deceived; God is not mocked.*" "*Whatsoever a man soweth that shall he also reap,*" writes St. Paul. We cannot sow spiritual indolence and reap high ideals. Nor can we disobey the divine command, "Go ye, disciple all nations," allowing our neighbors to go on in their indifference and neglects, their prayerlessness, their forgetfulness of God, without ourselves sharing the suffering and confusion our disobedience causes.

"*The wages of sin is death,*" and all over the world today souls are dying, ideals are dying, noble relations are dying, peace is dying. Christian brethren, it is time that we roused ourselves.

Appreciation—But Facing Failure

I deeply believe in the sincerity of the rank and file of Christian men and women in America. We cherish the precious Gospel of Jesus. It is our faith. We love the beauty of Christmas with its angel songs, and its mystic Babe. We rejoice in the triumph of Easter with its resurrection shout. We accept the Scripture as God's self-revelation to men. We delight in every discovery of modern scholarship that substantiates its truth. We can truthfully sing,

I love thy Kingdom, Lord.

But, notwithstanding these things are true, we Christian men are ourselves largely responsible for the present condition of the world. We have let life down at the top, and it has run loose at the bottom.

(1) We have made the worship of God subject to our own convenience, and we have allowed social engagements and other small interests to cause us to neglect it.

(2) We have lost the sense our fathers felt so keenly, that of their responsibility for relating men to Jesus Christ, for getting men saved, for evangelizing men, for discipling men in Jesus' name.

(3) We have surrendered the prayer meeting, and have come extensively to neglect prayer.

(4) We have neglected religious reading ourselves until there is a widespread illiteracy in respect to Christian truth, and publishing houses tell authors frankly there is no market for more serious volumes.

As a result of these things, our pulpits have been corrupted. Repeatedly men have used them not to glorify the eternal *Christ* but to reduce Him. They have denied His *Deity* and His *Resurrection*, and left Him a figure too small to be significant.

We have denied the authority of *Scripture*.

The certainty of *Eternal Life* has been undermined.

Ideals have been weakened.

Practice has been corrupted.

We are in the trough of the spiritual wave; and in this one thing we are encouraged: the recession of ideals today has been so much less aggravated than it was before the Reformation, or at the time of the Deistic apostacy before the Wesleyan Revival in England.

We stand, however, now face to face with one pressing question: Shall we begin again to rebuild the faith and ideals of Christ, or shall we allow the present apostacy to develop further

until it has fully undermined the foundations of all our institutions?

The answer we make to this question cannot be a mere lifting up of hands, or a briefly uttered "Amen." Rather it must be in the sincerity and abandon of a real consecration.

There must be a personal repentance for our part in the general failure that is now upon us.

There must be a re-facing of our Lord in faith and consecration.

There must be a reorganizing of our time and affairs to give a greatly enlarged place to Jesus, and His truth, and His kingdom.

There must be a renewed acceptance of our responsibility as Christian men to evangelize in Christ's name.

We must take the Apostles, the missionaries and reformers as our pattern of devotion, and like them, move upon our age in Christ's name.

I was deeply moved lately in reading St. Paul's letters to the Church in Thessalonica. His work had started there with promise, and several of the chief men and women of the city had been converted. Then the Jews stirred up trouble and he had suddenly to leave. Down in Athens and Corinth his mind was troubled about the Church at Thessalonica. He sent his traveling companion Timothy back to find how they fared, and to establish them. Later on when Timothy returns and the word is brought: They stand firm in Christ, St. Paul writes: "Now I live again since we stand fast in the Lord."

Does the Gospel of Jesus mean that much to us? Do we care that much about the relationships our neighbors have to our Lord?

Contemplate Boniface, that stalwart missionary to the Germans. At the end of his life, after he had given his strength to evangelizing them, they come out against him with drawn swords. He refuses to defend himself, and pillowing his head on his New Testament, thus on his knees awaits their death dealing onslaught. We must love

like that, and then be willing to die like that.

Or, once more, see Jerome, the young professor at Prague, who when Huss had been falsely burned at Constance, made common cause with him and burned, too, in protest against wrong and for love of Christ, that the extinguishing of his life might condemn the sin of his age and point men back to the Saviour.

"On this rock I will build my Church and the gates of hell shall not prevail against it!" What is this Rock?

Again I answer: *It is the whole sublime truth of Christ's Deity and redemption believed, comprehended and witnessed among men.*

And, brethren, these great verities of faith all stand. Not one of them has been removed by the assault of hostile and unbelieving criticism. The only thing that has moved is our loyalty and confession. The *Cross* of Jesus is out there in the heart of God and in the stream of history.

Jesus passed through Gethsemane. He toiled up the slope of Calvary. He hung there, burning with fever, agonized with pain, under the blackness of the noonday sky. He lifted His desolate shout. He bowed His head and died—and He Who endured all this had in Himself all the while the power of the *Resurrection*. Having the power of life, He took death. He died with us and for us that He might bring us release, and for us empty death of its power. This is all true. It is out there in history and in the life of God; but even all this has no saving power except as men see it, know it, rejoice in it, give themselves to it, testify of it.

Jesus Christ is waiting for men and women of martyr loyalty in His name to move upon this age just as the Apostles moved upon paganism and as the Reformers moved upon a corrupted and apostate church!

Can He count on me?

Can He count on you?

I do not call you to set up some artificial standard of ascetic practice.

Rather I call us all to turn back to the Word of God, to seek our rule of practice in its ageless teachings; and having found that rule, to live it, counting even death itself not too dear a price to pay for loyalty.

What does Jesus Christ want of *me*?

In that great picture by Cecil DeMille, "The Sign of the Cross," there was a lad who was the messenger of the Church. His responsibility was to tell Christians where the place and hour of meeting was; and to tell no one else under any circumstance, not even though he die.

One day he was seized by Roman soldiers; taken to the torture room; threatened with red hot irons held near his body and face; burned with them until his back and breast were streaked with lines of raw and bleeding flesh. For a time he bore the torture and would not tell. Later, in a moment of weakness, he told. His Christian brothers were ambushed by Roman soldiers. Some scores of them were shot to death as they prayed. The rest were dragged to prison and later sent into the arena to be gnawed and eaten alive by African lions. He was among the latter group, and as he saw them go forth, singing on their way to death, and knew that he too must soon go forth, he was afraid and ashamed. It was not death or torture that made him shrink. He was ashamed to meet the Crucified and Risen Son of God as one who had failed in a trust.

Jesus Christ will not lose this present contest; but how ashamed we will be if in this hour we fail him.

Lord Jesus Christ, what wilt thou have me do? What is my call from thee? What is my duty, as binding upon me as a maiden's virtue or a man's honor?

What is it, Lord Jesus?

O holy Son of God, forgive, renew, empower and, may thy will be done in me!—*H. P. S.*

Peace is not made in documents but in the hearts of men.—*Herbert Hoover.*

The Fact of the Return of Jesus

JESUS Christ was once in human form on earth. This is a fact. Jesus Christ, in his physical resurrected body of flesh and bones, forty days after He arose from the grave, ascended to the right hand of God the Father, in the heavenly place. This also is a fact. Jesus Christ, in like fashion, is coming back to this earth. This is just as certainly a fact as the other two. There is substantially the same testimony in evidence, to establish the one as the other.

In John 14:1-3 we are informed that the Master said to His sorrowing disciples, as He was about to accomplish the days of His passion: "Let not your hearts be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And, if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

In Acts 1:10,11, we are informed that after Jesus Christ ascended from the midst of His disciples and in their sight, while they looked steadfastly toward heaven as He went up, behold, two men stood by them in shining apparel, which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as you have seen Him go into heaven."

In 1 Thess. 4:16 we are told: "For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first."

These three passages (and there are scores of similar ones) teach most explicitly the very same things. Any one doubting that Jesus will come a second time, without sin, unto salvation, can assuredly just as well doubt that He came the first time to seek and to save the lost.

—*L. W. M.*

Prayer is a golden key which should open the morning and lock up the evening.—*Bishop Hopkins.*

The Testimony of Josephus

IN an essay on books in general, Charles Lamb once sought to satirize the writings of Flavius Josephus, the Jewish historian of the first century. Other writers have discoursed in a similar vein; but, on the whole, these writings, from the beginning of the second Christian century to the present time, have been esteemed, next to the divine Scriptures, the most challenging and important contribution to the literature of religion; and this estimate is growing with the saner and safer advance of critical thought, so that a Josephus *renaissance* has become predicable. This return is not without ample justification in historical precedent. Not a few of the Church Fathers and many mediæval scholars seem to have regarded these writings as having come of a providential ordering, not to say of special inspiration.

Not only do the particular testimonies of Josephus to Jesus the Galilean Christ, to John the Baptist, and to James the Just, brother of our Lord, inspire admiration and wonder; but in hundreds on hundreds of contacts with the records of the Gospels and the Acts, as also in the ethical teachings of the Epistles, his histories become a repository of proofs for the integrity of the Christian Canon. A new study of the view points of the Jewish historian will enhance the movement whose watch-word is: "Back to the Gospels."

Flavius Josephus, a priest of the Asmonean line, was born at Jerusalem about four years after the resurrection of Christ. In his early youth, he should have witnessed the persecutions of the Jerusalem Christians under Herod Agrippa I. Before he was twenty years of age his mentality had developed abnormally and his sympathies had taken hold upon world life and thought to a degree beyond the wont of his countrymen. At the age of thirty he was made governor of Galilee, and brilliantly conducted the first stages of the war of

the Jews against Rome, which ended in the final destruction of the Holy City and Temple. After inevitable defeat by the army of Vespasian at Jotapata, in western Galilee, Josephus was made a prisoner; but was kindly treated by his conqueror, who admired his courage, and much more his wisdom and moral virtues. Having been proclaimed emperor in the midst of his preparation for the siege of Jerusalem, Vespasian turned the task over to his son Titus, to whose friendship Josephus fell. As a prisoner-guest, he accompanied the victor to the end of the war, often seeking to serve as an intermediary between Titus and the irreconcilable Jerusalem populace. After the war, he settled in Rome, enjoying a pension and all but unlimited favors from the Flavian emperors. He lived well toward the beginning of the second Christian century, finding abundant leisure for compiling the very remarkable histories and dissertations credited to his pen. Although it seems certain that Josephus was never a Christian believer, his life activities developed in a close parallel with those of the apostolic Church, with the names of whose great leaders he undoubtedly was familiar, and to whose genius he answered with inescapable interest. This fixes the value of his writings.

The testimony of Josephus to Christ is as follows:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things con-

cerning him. And the tribe of Christians, so named from him, are not extinct at this day."

During the century and more just past, and especially during the late period of intensive historical criticism, it has been the fashion to deny the genuineness of this statement. Much negative literature has developed from the controversy; and, notwithstanding the fact that nothing new has come to reinforce the traditional dissent, and that many learned and honorable translators and editors have unflinchingly defended Josephus, there are still found standard reference books which seek to cast doubt upon the passage. Nothing in literature or criticism was ever more gratuitous and partisan. The whole contention is based upon a series of assumptions that certain writers of the early centuries who have mentioned or dealt with Josephus do not cite the few sentences in which he refers to the Christ. Origen, who lived at the end of the second century, is particularly relied upon by the dissident school. He cites and partly quotes the passage in Josephus which refers to the murder of James the Just in the following words: "So Anas (the high priest) assembled the sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned." But though Origen thus literally quotes Josephus as saying that James was "the brother of Jesus, *who was called Christ*," he does not directly refer to his testimony concerning Christ himself. This silence is the main support of the critical denial. But the words of Origen amount to an almost direct deprecation of this use of them. Commenting on the reference of Josephus to the murder of James, Origen says:

"When Flavius Josephus had a mind to set down what was the cause why the people suffered such miseries (at the destruction of Jerusalem), till the very

holy house was demolished, he said, 'these things befell them by the anger of God on the account of what they had dared to do to James, the brother of Jesus, who was called Christ'; and wonderful it is that, while he did not receive Jesus as the Christ, he did nevertheless bear witness that James (brother of Christ) was so righteous a man."

In jurisprudence, where a positive claim is not impeached by negative testimony, the positive claim must stand as established. It is doubly so in the lists of reasoning. There is not a syllable of history or literature that looks positively to a denial of the genuineness of the Christ passage in Josephus.

In the first place, it is to be noted that this brief writing is of the style and quality of the other historical essays of Josephus. It is not such as a monk, or a Greek or Latin apologist of the early Christian age would have written; for, once taking license of the Jew, a forger would have written in tone and terms more positive, and, certainly, more at length. In his five characteristic sentences, the Asmonean not only portrays the Galilean whom he studied and praised; but also puts into terms the reservation of his own faith concerning him. There was something personally prophetic and final in these words written by the Jewish annalist in Rome at a time when the name *Christian* was a hissing on the lips of the multitude. He dared not scoff at the name, because of what he knew of *the One who was called Christ*; but his pharisaical pride of tradition held him back from that confession which had made him a disciple. In these words he sealed for life his continence of unfaith.

When compared with his sketch of John the Baptist, Josephus' words concerning Christ show a similarity in reserve and mental movement which is most striking. This is Josephus' tribute to the Baptist:

"Herod slew John the Baptist, who was a good man, and who commanded

the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism. . . . Now when the people came in crowds about him, for they were greatly moved by hearing his words, Herod fearing that the great influence John had over the people might put it into his power and inclination to raise a rebellion, thought it best by putting him to death, to prevent any mischief he might cause. . . . Accordingly he was sent a prisoner to the castle Machaerus, and there put to death."

The careful reader and student of Josephus will have noted the method of the author's approach to each of these recitals. It is the result of a distinct purpose to pitch the story at a historic vantage, and to emphasize the telling of it as a proof of his own integrity as a historian. He told each story, not as he would, but as he must.

The first positive witness to the Christ testimony of Josephus is by Eusebius, A.D. 334, and two centuries after the time of Josephus. Eusebius quotes the passage entire, and thus establishes its existence as early as sixteen hundred years ago. But the remarkable and unquestioned statement concerning Christ found in Tacitus' *Annals*, A.D. 110, is held by high authority to be due to the passage in Josephus. The descriptions of Judean life and topography read in Tacitus are clearly reductions, and often distortions, of parts of the "Antiquities" and "Wars" of Josephus. After the fourth century, quotations of the Josephus paragraph became frequent. But were this writing proven spurious the force of it could be recovered from the historian's appraisal of James the Just, about which there has never been controversy. At the time of the stoning of James, of which there is no account in the New Testament, Josephus was about twenty-six years of age, and his home was in Jerusalem. He must have been familiar with all the details of the tragedy, and probably was an eye witness of the execution of James, as Saul was of that of Stephen. Knowing James to be a

natural brother of Jesus, Josephus told his story in the light of the account he had already given of the crucifixion of Christ. The fact that the destruction of Jerusalem came within a few years after the death of James, led the historian to associate that holocaust with the recognition of it as a divine punishment for the murder of this most righteous man.

Some modern Christian writers have treated the name of Josephus with unmerited disdain. Canon Farrar has characterized him as a "renegade Jew," and would even associate his influence with that of Poppeae in inciting Nero to the burning of Rome. In the light of all the records, this is little short of defamation. As Jewish governor of Galilee, and as a soldier in the Jewish army, Josephus ruled and fought with wisdom and extraordinary courage up to the moment of his capture by the Romans. The favors shown him by Vespasian and Titus were due to his commanding character, prudence and moderation rather than to a desertion of the cause of his people. At first, a prisoner in bonds, and then under constraint of honor to an imperial conqueror, his course could not have been other than it was. When his country was destroyed before his own eyes, he accepted a heritage of barren rocks in Judea, and a grant of Roman citizenship, an honor never despised by St. Paul. His writings are proof that he never discredited his nativity, nor spoke falsely of his people. As already suggested, it was this devotion to the ideals of a Jew that prevented him from becoming a disciple of the Galilean. It is also this blind devotion which gives surpassing value to his words when he writes what only is true of Jesus, John the Baptist and James the Just.—*H. M. DuB.*

When I'm having a good time I want to know it—I don't want my brain muddled with alcohol.—*Lady Astor, Member British Parliament.*

A Significant Word from Asia

DR. KAGAWA, the world-famed evangelist of Japan, is one of the greatest Christians and soul-winners of our generation. His reply to those responsible for *Re-Thinking Missions* was published in this country under the title *Missions Without the Cross*. His statements are an unanswerable condemnation of the general principles underlying the Laymen's Report.

Dr. Kagawa's pamphlet has just been published in Bombay, India. A copy has just been received at this office. Bishop Brenton Thoburn Badley has written an introductory to it. We take the liberty to quote freely from the introduction and will print below the most salient points made by Dr. Kagawa's great message.

His appeal to missionaries to hold on despite all difficulties, comes to a climax in the statement: "Mere survey-missionaries might be ready to return soon, but missionaries who came to preach the Cross should endure unto death."

Answering those who preach that the missionary must be gradually eliminated, the Bishop says: "This is not what the Church in Asia thinks or believes. For the *right kind* of missionary there is as large a need and place as ever. For those who in humility and sacrificial love will give themselves to Christ's cause in the Orient there is always waiting a field for labor, a place to lie down, at last, and an immortal crown."

A recent statement from a study group of seven Indian Christians of the Church at Almora, place a like emphasis on the Cross and Evangelism. It says: "We consider it to be the primary duty of a Christian to preach Christ and His Cross, and make philanthropic work subsidiary. We Orientals think more of soul than body. When we believe that Christ is the Saviour of all mankind, there is all the more reason for preaching Him. Evangelism should be the primary aim of all our institutions."—F. J. B.

Dr. Toyohika Kagawa's Clarion-Call

Reviewing Ten Points on which "Re-Thinking Missions" have Failed

CAN Christianity exist without the Cross? *Re-Thinking Missions* tries to interpret to us Christ without the Cross as Christianity. From its first page to the last I failed to discover the word "cross" in this book. It is the lack of the Cross which constitutes its weakness. The book is not written from the motivation of the Cross, but from economic motives. This is evident at the very beginning of the Introduction, where they speak of the desire for retrenchment because of the economic depression. This lack of the Cross is the greatest reason why I am disappointed in this Report. "Thy Kingdom Come" is indeed quoted frequently in it as the fundamental purpose of foreign missions, but nothing is said about the inevitability of paying the price of the

Cross in order to bring in the Kingdom of God.

When Paul, just before his martyrdom, wrote: "Every one in Asia has deserted me" (2 Tim.1:15) the writers of this book would have deemed him merely a failure. Note in this Report.

Lack of a Sense of Commission or "Call"

This Report has forgotten that the starting-point of foreign missions is a commission from God. No evangelism is possible merely from the standpoint of comparative religions or of the evolutionary theory of civilization. It was not for "comparative religions" that Elijah and Elisha suffered! For such it would not have been necessary for Elijah to struggle on Mount

Carmel, or to appeal to God on Horeb.

Where can the motive for foreign missions be found, and how can energy be expected to well up and overflow except as proceeding from a sense of absolute commission from God? There would have been no need for Christ to be crucified, merely to propagate humanism!

The most deplorable part of this Report is its first eighty pages. If those had been left out, we might have read the rest with more earnestness. After reading this first part of the book, on General Principles, few will be kindled with evangelistic enthusiasm to go out as foreign missionaries.

There are indeed many religions in the Orient: but is there any that clearly teaches that God loves humanity with the love of the Cross? Buddhism propounds abstract principles, but it failed to wipe away my tears.

To this day Buddhism is compromising with the system of public prostitution in Japan. Shintoism and militarism, and Brahmanism and superstition are closely associated. I do not wish to attack other religions, but it is useless to be too lenient with them. Man will not be saved thus. The human race on most occasions is still asleep; and whoever takes it upon himself to waken a sleeper knows he may have to face unpleasant consequences!

Christianity's history in Japan has been a history of persecutions. We Christians need not go out of our way to *seek* persecutions; but this Report does not encourage us as it should to evangelize when confronted with opposition and persecution. It is no reinforcement to the Christian girls who, even today, in districts dominated by the Shin sect of Buddhism, remain faithful to the Cross under severe persecution, when tied naked to cryptomeria trees in the cold snow, or imprisoned in their homes for five or ten years because of their faith. It is because they are convinced that the Love flowing from the Cross is the Absolute Love that

these young people are fighting with their very life-blood.

Loss of Militant Spirit

Again, what a lack of militant spirit! This book seems to have forgotten that the religion of Jesus was the religion that drove out the money-changers and the sellers of sheep and cows from the temple. If Jesus had followed the methods taught in this book, He would not have been crucified, probably. This book leaves the impression that Buddhism, Mohammedanism and Brahmanism, equally with Christianity, are at odds with their common foes in the materialisms of Marx, Lenin and Bertrand Russell. It teaches that all religions must unitedly fight against materialism.

But why is materialism so strong in the Orient? It is because Buddhism itself was originally atheistic. Buddhism does not teach love, but individualistic contentment. If the religion of the Cross had been well rooted in Japan, there would have been no space left for materialism to come in.

Until they awaken to absolute love, people may be contented with Buddhism, Mohammedanism or Brahmanism; but those who have grasped the reality of the Love of God discover the necessity of Redemption. Such of us as are awakened to this religion of full-consciousness feel the need of fighting against the world's evils. An atheism, like Buddhism, which rails at Christ and ridicules Christianity because it stands for internationalism and loves the labouring classes, cannot be considered to have the same value as Christianity.

This Report is shot through and through with "liberalism." It attempts to deal with communism and capitalism, all in the same way, from the "liberal" standpoint. Such a treatment may be admissible if the "liberal" standpoint can solve the world's problems; but while capitalism is chaining many thousands of young men in prison, and producing millions of unemployed, can we

be contented with such mild and lukewarm propositions? Ought we to be so lenient with capitalism? Was it not Christ who said, clearly, "One thing thou lackest?" Having put our hands to the plough, we cannot turn back. We cannot regard capitalism, socialism and atheistic communism as all in the same category. Merely from the point of view of abstract theories, there may be no objection in doing so; but while atheistic Buddhism is compromising with public prostitution, and polytheistic Shintoism with militarism, can Christ on the Cross keep silent?

No religion but the Cross-religion has the power to save the world. We must be more militant (2 Tim.2:3-4).

The Retreat from Christian Internationalism

Since this Report has forgotten the Cross, it still differentiates between "home" and "foreign" missions. But does not Christ belong to all nations? And is not the Third Internationale of Moscow meanwhile engaged in a great propaganda movement and promoting a new world revolution? Are not the Catholics in Japan, too, building new schools and trying to spread their variety of propaganda? We who belong to Christ should possess a stronger international spirit, and should give ourselves to the propagation of the Christ-spirit, forgetting the distinction between "home" and "foreign." It is deplorable that a Christian propaganda has been based on capitalism. "In such and such a country so much money has been used, and such results have followed; and in this country, so much capital has been used, and such results obtained"—it is a mistake to reckon the results of evangelism in capitalistic terms.

The only way to the happiness of the whole human race, is for it to awaken to the complete consciousness of the Love of the Cross. As we grasp this fact, we are compelled to scatter over the whole world with a revolutionary

spirit. We are compelled to preach this Good News on all possible occasions and in all possible places. But when this Cross-revolution spirit slackens, we forget the many unoccupied fields, and lose zeal for evangelism. We must again awaken to Christian internationalism, forgetting skin-colors, nationalities and language differentiation.

Marx avers that to the proletarian there are no national barriers; and certainly there should be no national boundaries to the Christianity of the Cross. Even while being bitterly criticized for doing so, St. Paul raised a fund in Greece and sent it to the Jews.

To the early Christians, there were no national boundaries. Those who forget the Cross, lose the power to cross the Hellespont! I dislike the name "foreign" missions. We must forget the distinction between "home" and "foreign" in the Kingdom-of-God Internationale, and be more on fire with the spirit of evangelism.

Forsaking the Pioneering Spirit

This book seems to forget the necessity of pioneering of unoccupied territories. There is nothing more foolish than evangelism, if we begin to reckon it in money terms. Though even at that the "foolishness of preaching" is more economical than the folly of War!

Because they were obsessed with this foolishness of preaching, Livingston gave his life to Africa, Hudson Taylor suffered in China, and Judson fell in Burma. Compared to the hardship of their days, we of the present times lack the spirit of adventure. That does not mean, however, that the Gospel has really been preached to the ends of the earth. Even in Japan, but few places are being reached as yet. Only five per cent of the eleven thousand villages are even touched by evangelism; and no one has yet reached the fishing villages and most of the laboring class.

In the face of such conditions this book on *Re-thinking Missions*, with its call to retrenchment, may have some un-

expected value as a negative stimulus. To arouse us again to evangelize even unto death! We must work harder to establish the Kingdom of God for which Christ died.

"There are many good religions in other countries, Christianity is also good; but let Christian missionaries return home as soon as possible"—when they say that, it tastes like salt that has lost its savor. One wonders why the missionaries ever came out in the first place! Mere survey-missionaries might be ready to return soon, but missionaries who came to preach the Cross should endure unto death.

The evangelization of unoccupied fields cannot be carried on merely from the point of view of economics. When it forgets the Cross, the evangelistic spirit shrivels, loses its militancy against evils, and its courage to go out to remote places searching for the one lost sheep. No matter how high the waves nor how dangerous the storm, the life-ship is launched; nor can its efforts be evaluated in dollar-terms.

A Gospel Without Repentance

One of the things that astonish me in this book is that the foreign missionary is urged to be connected with the European and American business men in the Orient (p. 251). There may be exceptional cases, of course, but in general Western commercial men in the Orient have hitherto been a great hindrance to the Christian movement. William Carey could not enter India because the business men prevented his doing so; and Christianity could not make headway in India at that time because the policy of the East India Trading Company had aroused the anger of the Indian peoples. Christianity fails to spread in China today because the Chinese cannot forget the British Opium War and British opium traders. In general, the main reason why Christianity makes little progress in the Orient is because the business men, and the governments of the countries from which

the missionaries come, are acting in direct opposition to the teachings of Christ.

The Asiatic races cannot forget the long history of Oriental invasions on the part of the white races. No matter how lavishly schools may be built and philanthropies conducted, the Orientals cannot believe from the bottom of their hearts in the religion of those who carry the sword in one hand and the Bible in the other. The great reason why the development of Christianity in Japan was retarded was because Spain and Portugal invaded the Orient; nor can the Japanese people even yet forget the revolt against the Japanese Government on the part of the Japanese Catholics of three hundred years ago.

The people of that vicinity never forget that Singapore and Hongkong are supported by the proceeds of the sale of opium. This fact is known to the missionaries, and that is why they fear the men of commerce. It is deplorable that this Report devotes not one page to this burning subject.

The book does not demand repentance. To be sure, if Christianity is the innocuous thing this book represents it to be, perhaps there is no need for repentance. But the fact is that both the Orient and the Occident do need to repent. Jonah fled from the call to preach repentance to Nineveh. And shall we Christians of the twentieth century seek to escape the necessity of preaching repentance to our materialistic civilization?

Disregard of the Church

I am dissatisfied with the place this book gives to the Church. The idea of "Christian fellowship" is good, but why not call that "the Church"? I believe we must strive after the unity implied in Christ's command to Peter in Matt. 16:18. The weakness of the Christian Movement today is because the liberals are not unified among themselves. Although this Report teaches humanism, and humanitarianism, and Church unity, forgetting creeds and denomina-

tions—why does it go on to say that it is all right to have separate fellowship outside the Church? That is inconsistent. Those who have experienced the Christ-Love of the Cross ought to gather themselves together into one Church like the ancient Catholic one, though there may well exist various brotherhoods within the one catholic organization.

It is true that there are many hidden followers of Christ at present, like Nicodemus and Joseph of Arimathea in His time, who do not yet come to Church. In Elijah's day there were seven thousand such; but we must demand as a standard such strength of conviction as will enable all to confess Christ clearly before God and men, even in the face of persecution and the Cross.

And no matter how faulty the Church may be today, we must ask God's forgiveness for that weakness, and endeavour ourselves to love this Body of Christ, the Church, which has been guarded and preserved by our predecessors for nineteen hundred years. I do not think of the Church from a superficial point of view. I regard it as a Brotherhood based on the Cross. As such it has a history, and as such we must continue its existence in the future. To be sure there may be the impotence of the clergy to deal with, and the lack of economic organization to hinder it; but forgiving such shortcomings, we must endeavor to the limit to reconstruct the Church and make it a Love-organization.

Lack of Vision

This book lacks idealism. It lacks the flaming enthusiasm to Christianize the whole world. The trend is towards retrenchment, rather, except in the rural districts. But if money is lacking now, there are many ways to work without it. Russia carried out a Five-Year Plan without money, and after that a second Five-Year Plan. The Apostle Paul was restrained by the Holy Spirit from going to Ephesus, but he made a great detour and reached it by way of Greece and the sea. A plan of world evangelism

must inevitably involve changes; but it is against the purpose of Christ to retrench! If there is no money to support missionaries, let us get together and start many Gospel Schools and thus create lay leaders; and continue doing so for many scores of years. There is need now to set up such aggressive constructive planning. Why not start occupational evangelism on a world-wide scale? When even the Rotary Club has an occupational fraternity as wide as the world, why cannot those who belong to Christ achieve such constructive planning?

Lacks Christian Economic Policy

This book has unfortunately no vision of the Christianizing of the economics of the Oriental countries. We are aware, both in China and Japan, that there is no way to save the laboring classes except through the Co-operatives. And we believe that the movement of Christian Love has the possibility of economic realization only through these Co-operatives. If the Christians of the world will engage in world-wide Co-operative Movements, and plan international trade through the Co-operatives, and also Educational Co-operatives and Mutual Aid Co-operatives, war will cease to exist.

Not only that, but even the Communistic movement will be powerless in the face of such a Co-operative Christian movement. The strength of the Marxism, Leninism and Bertrand Russelism of today is derived from the anti-religionism aroused by the economic struggle for existence. Therefore only through the economic readjustment afforded by the Co-operatives shall we be able successfully to combat and annul such "isms." It is futile to compromise with Buddhism and Shintoism while failing to realize these facts.

Loss of the Evangelistic Spirit

This book is very indifferent towards the evangelistic work with which the missionaries are so deeply concerned.

ts writers paid much attention to academic education, but seem to have forgotten that evangelism is an important variety of social adult education and religious education. Academic education alone is not the whole of education. Tent-meetings, street-preaching, etc., are also social education. Foolish as this sort of evangelism may appear, it has achieved wonderful results in the Orient (1 Cor.1:18-25). In India there may be some who object to it, but it was the method of Jesus Christ, and one of the ways by which Christianity spread into the whole world.

I cannot help but infer that this Report shows too much deference towards the peoples of other religions. We must return to our pristine enthusiasm for evangelism (Luke 10:20).. Does not Acts begin with an enthusiastic account of how three thousand repented as a result of one sermon of St. Peter's? We must have a child-like spirit and be happy over one soul that has found salvation.

Holy Spirit and Guidance

This book does not advise us to do mission work through the guidance of the Holy Spirit. Jesus Christ sent out His seventy disciples to evangelize without purse or scrip, without even extra sandals. They believed in the guidance of the Holy Spirit. In their train followed the Moravian missionaries. The Williams missionary party, too, in the time of the Napoleonic wars, left London for the South Seas on the same basis. If money is not forthcoming, then money is not needed! Have we not dedicated our very lives to Christ?

We do not want to make the business of re-thinking missions a thinking in terms of retrenchment; but rather a re-thinking out of a new strategy of attack, on the world-wide field. When there ceases to be money in America, America may cease to send out its missionaries. Nevertheless, there must remain many young people in America who desire to dedicate their lives to foreign missions

without receiving such high salaries as are paid now. Those who are led by the Holy Spirit succeed in a wonderful, mysterious manner. The Holy Spirit makes them successful. No evangelism is possible without prayer. The prayer-answering God leads on through His Holy Spirit.

I am grieved on reading this Report to find that it is written economically rather than religiously. It does not inspire me. And evangelism is impossible without inspiration. Those who wish to retreat after reading this book had better do so; but let those others who have been led by the Holy Spirit continue to cross the Pacific Ocean, bearing the Cross of Christ. The Kingdom-of-God Movement in Japan is not yet completed. The harvest is plenteous but the laborers are few. I am still rising for prayer at midnight. This present age is evil. The age of Nero was also evil. But Christ's teachings at length conquered the Roman Empire. Machine civilization is deplorable. But I am convinced that the Good News of Love through the Cross of Jesus will lead the Orient and the whole world into the light.

Now though I have spoken thus frankly, I am not forgetting the gratitude due to these Commissions who have prepared this Report. Aside from the first eighty pages, there are many things for us to learn in this book. I agree with its emphasis on co-operation, on community consciousness, and on the necessity of establishing rural churches. But I deplore the impression left, after reading the book, that it lacks a supernatural basis. Can those who think of continuing the movement started in the book of Acts attempt to do so without the help of the Holy Spirit?

I have written my impressions of this book unreservedly. Probably the Churches of the Orient are burdened with problems not essentially different from those of Europe and America. Let us again meditate on the Cross, forgetting the distinction between "home" and "foreign" and endeavor to save the last soul in the whole world.

Our New Quarterly

NEEDESS is it to say, perhaps, how pleased we were to know of the cordial reception our first issue of the new Quarterly was receiving. We printed what we supposed would be a larger edition than we required but the demand for the October number proved to be greater than for any single number in all our experience in 53 years in the publishing business.

And now we feel that we just must share with our friends some of the very pleasing sentiments we clipped from a small proportion of the hundreds of letters our mailman left us. And it occurred to us that if sentiment could float a magazine ours would be floating on the highest waves! But a bit more than sentiment is required: and you can help in many ways.

Cheerful Notes

This from an old friend—a Professor Emeritus of Systematic Theology: “I regard *CHRISTIAN FAITH AND LIFE* as an unusually fine, ably conducted, high grade, and, in a way, indispensable magazine, contributing greatly to correct views in religion and theology.”

And this from an old friend in Iowa: “What a surprise when I saw the October quarterly: you can hardly imagine the joy it brought to me! May it live many more years to strengthen the faith of our readers.” And with this letter he sent us the names of five new subscribers whose subscriptions he paid for 1934! That’s fine!

This from one of our old subscribers—a professor in a seminary: “My seminary boys and I are rejoicing that *CHRISTIAN FAITH AND LIFE* is continuing. The students are reading it with great profit and will be subscribers to it when they leave here.”

One who is perhaps the oldest evangelist in the U. S., writes: “I congratulate you on the Quarterly: it is great! Surely the Lord is on our side!”

Then one from Missouri writes:

“Send me 5 copies for 1934. I want to use four numbers each issue to do missionary work, in several churches.” That’s fine!

Another writes: “The October Quarterly is superb. It would be a grave loss to have this source of comfort and faith taken away from us at the present stage of the world’s distress. ‘Standeth God, amidst the shadows, keeping watch above His own.’”

Here is another from an old standby: “It was with sadness I received the July number, for I feared it was the last. The October Quarterly has brought me great joy, and I most gladly renew my subscription.”

A friend in Colorado writes: “The new Quarterly is a very agreeable surprise to me. I have always looked forward to each new issue of *CHRISTIAN FAITH AND LIFE* for a time of refreshing and instruction.”

Another: “It depressed me to learn that *CHRISTIAN FAITH AND LIFE* had gone under the stress of these times. Another illustration of the truth that under God, even, one cannot make port without much adverse wind and wave. But though the enterprise has had a ducking, I’m glad to see it emerge. Blessings on you!”

And this from an old-time friend in California: “I wish I could tell you how glad I was to receive the new Quarterly. It is a wonderful number. I pushed my office work aside to read of its articles.”

This from a Miss in Texas: “It was a joy to receive the October Quarterly, and I want to thank you and your associates for your long and tireless efforts. I love *CHRISTIAN FAITH AND LIFE* next to my Bible.”

Another writes: “Your Quarterly is a God-given contribution to Christian education.”

This from a friend in New York: “The continuance of *CHRISTIAN FAITH AND LIFE* should be cherished by every minister that loves the fundamental Truth. I consider it the finest magazine

hat comes into my home. It is rich in sermon material and illustrations."

An Oregon friend writes: "I am hardly able to renew, nor am I able to do without it. You can not imagine how I was heartened to receive the October Quarterly and to know you were bravely undertaking to continue. I well might have shouted!"

And this is from a veteran of the Civil War: "Can't very well spare the money, but deplore doing without the inspiration and strengthening of my faith I always get from reading CHRISTIAN FAITH AND LIFE."

An old friend from Louisiana writes: "The October Quarterly is an agreeable surprise: it was like looking into an old and familiar face. For many years I always looked for CHRISTIAN FAITH AND LIFE and its predecessors as they would look for the morning."

A physician in New York writes this: "I am glad God has made it possible to continue CHRISTIAN FAITH AND LIFE as a Quarterly. It is a scholarly periodical, aside from the main recommendation—its soundness in the Faith."

A subscriber from Louisiana writes: "I am exceedingly happy to know CHRISTIAN FAITH AND LIFE is to continue as a Quarterly. I find more helpful information and definite inspiration in this magazine than in any other of my religious periodicals."

And this from a missionary: "I am so glad CHRISTIAN FAITH AND LIFE is to continue and I send you herewith names of two new subscribers for 1934, and my renewal." Thanks!

An enthusiastic friend writes: "It

would have been a tragic loss if the publication of your valuable magazine had suspended publication. I sincerely trust that you will have every encouragement to continue.

And so we could continue to copy extracts from many letters, but space forbids. But it gives us great joy to know that the Quarterly is so well received. All of us promise our best. We appeal to our subscribers to give us their support: we need it so much!

How You May Help

By promptly renewing your subscription.

Christmas is "just around the corner." Save yourself trouble and at the same time do your friends a great service: Make Subscriptions your Gift to friends.

Your friends will appreciate our magazine as much as you do—show them a copy and ask them to let you send in their subscription. Tell them we will send them *free* 5 previous numbers with a subscription for 1934.

—We are anxious to have some one represent us at religious gatherings. There are many opportunities here. Ask us for terms.

So many missionaries write us how great is their need of our magazine but there is no way to pay for it. These letters are touching. We would gladly send it to each one if our finances permitted. We can do no more than we are now doing. There was only one response to our appeal on p. 366, October number!! Who will answer this call?—F. J. B.

Has the Church Forgotten?

IF the battle of civilization is lost in the schools, who is going to win it afterward? If the whole community is set wrong in its education, what chance has the clergy of being able to set it right from the pulpit? To begin by starting the community on the wrong road, in the plastic period, and then, when it is grown up, to send out the parson and policeman to bring it back—what fool's enterprise could compare with that?—L. P. Jacks in *Living Universe*.

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, A.M., D.D.

Hebrew Religious Genius

SOME men of the modernistic school try to account for the religion of the Hebrews by saying that they had a "genius for religion," just as the Greeks had a genius for art and the Romans for law. Thus the modernists think they are accounting adequately for the religion of the Old and New Testaments. All this, they hold, is accounted for, too, on a purely naturalistic basis, without any resort to supernatural action. But cannot any one see that this is not an adequate explanation? How shall we account for the religious genius of the Hebrew people—if they had such an endowment? Did it come from God by special revelation (as the Bible teaches), or did they just happen to get it somehow or other? If the latter, how could something so superior and so spiritual come from a merely natural source? If the former, why attribute it to *religious genius* as if that were a sufficient explanation? But let us go further and plow deeper.

More on the Same Theme

Did the Hebrews as a people really possess such a special genius for religion as is sometimes claimed for them? Do not all people the world over have a genius for religion? What did Paul say to the people of Athens? "Ye men of Athens," he said, "in all things I perceive that ye are very religious" (Acts 17:22, Amer. Rev. Ver.). Many pagan people of the lowest type of civilization are also very religious. Among many tribes religion is a dominant element. And how about the children of Israel? Well, they were indeed religious, as other people were and are. But toward what kind of a religion were they naturally inclined? They were constantly lapsing into idolatry, running after the gods of the heathen people around them.

Again and again they had to be punished for their wickedness and idolatrous practices. And who pronounced the divine judgments against them? Always the divinely sent and inspired prophets. God Himself always took a hand. But, instead of giving inspiration to the people as a whole, He raised up prophets and inspired them with His messages to the backslidden people. No; Israel as a nation was never divinely inspired; it was their *prophets* who were thus endowed.

Since the Bible is True

The logician may say that the word "since" in this context makes it that logical fallacy which we call "begging the question." And so it does, in a way, we admit. However, we may legitimately say, "Since the Bible is true, certain comforting and inspiring facts must logically follow, whereas if the Bible is not true, other very serious and doleful consequences follow. Let us see. Taking it for granted for the time being (that is the meaning of "since"), a radiant light beams upon life's pathway. Then we know whence we have come, why we are here, whither we are bound. To put it differently (though it means the same thing), we know what was our high and holy origin—created in the divine image; we know what is our great and worth-while purpose in the world; we know what shall be our glorious and happy destiny in the life to come. But if the Bible is not true, then what about these paramount problems? Think it over.

Does the Soul Sleep?

When the body sleeps (we are not here referring to death, but to natural sleep), the soul also seems to fall asleep; that is, it falls into an unconscious state. What a blessing it is that this is so! If

ne soul did not sleep with the sleep-of
ne body, neither the body nor the mind
ould ever gain rest and refreshment.
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ody, the soul may fall asleep with the
alling asleep of the body; but, accord-
g to the clear teaching of the Bible,
t is immediately awakened and borne
o Paradise. The Biblical proof of this
act is abundant. Christ said to the peni-
tent thief on the cross, "Today shalt
thou be with me in Paradise." The beg-
gar Lazarus in Christ's parable was im-
mediately borne to Abraham's bosom
fter he had died. Abraham's bosom
was only another name for Paradise
mong the Jews in Christ's time. Paul
referred to be absent from the body
nd present with the Lord (2 Cor. 5:8).
his could be said only of the soul. The
postle John in his Patmos vision saw
he *souls* of the martyrs in heaven be-
fore the throne of God (Rev. 6:9; 20:4).
No; the Bible does not teach the doctrine
f soul-sleeping between the death of
he body and its resurrection at the last
ay. Our Christian friends who have
one before are happy with Christ. They
re awaiting us.

We are traveling home to God
In the way the fathers trod;
They are happy now, and we
Soon their happiness shall see.

Glittering Generalities

Not long ago we read part of a recent
book to which a number of outstanding
liberalists have contributed chapters.
One impression made on our mind by
this perusal was that these men do not
seem to be keen, exact and vigorous
logical thinkers. They seem to be satis-
fied with vague and general statements.
Of course, they use fine rhetoric. Yes,
they are excellent sentence spinners. But
to think propositions through with
sharp, clear-cut logic does not seem to
be their forte. They deal in glittering
generalities. To be more specific, when
they speak of the Bible, you have a hard
time determining whether they believe
in its divine inspiration or not. They

seem to say *yes* here and *no* there. When
they speak of Christ, they seem to be-
lieve in such an historical character, but
whether they regard Him as divine or
not, that is difficult to tell. Yes; when
you get to the end of a chapter, you are
prone to ask the question, "Well, what
does this writer really believe?"

God's Faithfulness in the Universe

Let us turn to Psalm 89:2, the latter
part of the verse. We read: "Thy faith-
fulness wilt thou establish in the very
heavens." Did you ever notice that be-
fore? God has established His laws in
the universe from the beginning of the
creation. The power that sustains it,
and keeps the millions of heavenly
bodies in their orbits, is able to hold all
things steady. God is all-wise and all-
powerful. So no planet or star can de-
part from its path without His permis-
sion. And as He is a living and merci-
ful God, He will not allow the heavens
to fall or crash to ruin without saving
His people from the wreckage. Thus, as
the Psalmist exclaims: "It is a good
thing . . . to show forth thy loving-
kindness in the morning and thy faith-
fulness every night." "Faithful is He
that calleth you, who also will do it."

Undermining the Faith of Children

Did we ever recite the following in-
cident in these paragraphs? One Sun-
day morning some years ago the writer
preached in a certain church. He tried
to uphold the divine character of the
Bible, showing how it illumines man's
pathway from time to eternity. After
the service, he stepped to the door of
the church to greet the people. One
woman spoke to him in this way: "You
upheld the Bible in an earnest way this
morning, and I want to thank you for
your message. But what would you say
if your little daughter, only eleven years
of age, were to come to you as mine did
to me the other day, and say: 'Mamma,
our teacher says we can't believe the
Bible any more when it says that man

was created in God's image; because man came up from the monkeys or apes or some other animals"—what would you say in that case?" The woman was really distressed. And it is sad to think that any of our public school teachers, supported by the taxes of all the citizens of the country, should try to undermine the faith of the children of Christian parents. We replied to her very firmly: "Tell your daughter that the minister says he has studied the subject for many years from a scientific viewpoint, and he assures her that there is no evidence that monkeys or any other animals are evolving into human beings, or that they ever did. The very fact that we can talk to God in prayer proves that man must be like God in many ways. No animal can talk to God because animals were not created in the divine image." "I will tell her so," the mother replied.

This is not Redemption

In his book, *The Doctrine of Redemption*, Dr. Albert C. Knudson, Dean of the Boston University School of Theology, makes the following statement regarding the atonement: "The suffering love of God awakens an answering love in the hearts of men; and thus they are redeemed in the only way that any one can be redeemed, namely, by moral transformation." This is a very inadequate statement of the doctrine of redemption; and, moreover, it is both illogical and non-chronological. Men are not redeemed *by* moral transformation. The proper order is this: Men are redeemed by the substitutional sacrifice of Christ, which, when accepted by faith, effects moral and spiritual transformation. Moral transformation does not effect redemption, but redemption effects moral (and spiritual) transformation. When Dr. Knudson speaks of the "suffering love of God," does he mean the substitutional sacrifice of Christ upon the cross? Why did God suffer? What did He suffer? If His suffering in Christ redeems men from sin, because He took their place, and

was wounded for their transgressions, and bruised for their iniquities, then, indeed, does His suffering love awaken answering love in their hearts. Transformation of life and character through divine suffering love—that is the Christian order of redeeming grace and power.

What Melts the Heart

Mr. Moody used to tell the "old story of Jesus and his love" in such a tender way that sinners were melted to tears. They were also convicted of sin, because they felt that they had trampled on Christ's self-sacrificing love. Their heart was touched by the fact that the Son of God took their place under the law and thus saved them from eternal condemnation. As a result, they repented of their sins and asked God to forgive them. They decided to accept Christ as their Saviour because they saw that He loved them and gave Himself for them. Thus they were morally and spiritually transformed by the self-sacrificing love of God. When men accept the redeeming Christ by faith, they are justified and regenerated. This is simply stating the divine order of salvation in somewhat different terms from the statements in the preceding paragraph; but the two statements amount to the same thing. If God endured suffering love for men, just what did He suffer for them? Did He not suffer in their stead to save them from suffering?

A Wrong Idea of Redemption

A preceding paragraph makes mention of Dr. Knudson's liberalistic book. Apropos to our discussion of the book, we copy part of a review of it which appeared in *The Presbyterian*, Philadelphia:

The author rejects the fall of man, and regards death and evil as inherent in the physical structure of man. This view, of course, cuts the Gordian knot of the doctrine of inherited sin, which the author also rejects. His position on these cardinal points rather weakens the underpinning of his views of the Old

Testament, and of redemption in general, and renders them precariously unstable. His statement that the need of redemption gave rise on the part of man to religion places the source of religion in man rather than in a direct revelation from God, which is obviously fallacious. Despite his pretentious attempt to give his readers a history of the doctrine of redemption, the author is manifestly not grounded in the Christian revelation. In the absence of any positive note of the author's own, his work is a maze of theories through which he mediates an unhappy and unsatisfactory apologetic that might have been heroic.

The New Gilkey Book

Dr. James Gordon Gilkey is a well-known Modernist, and of a very liberal order. A reviewer in *The Presbyterian*, Philadelphia, has this to say of his book, *What Can We Believe?*:

This book has ten chapters, and is a presentation of New Protestantism, with evolution as the chief corner-stone. He frankly rejects the foundations on which Protestants have rested confidently for four centuries. In tactful and kindly language he takes us from the Bible to base all beliefs on experience and reason. He even rejects two of the Ten Commandments, which, to some of us, is going a long way. . . . Dr. Gilkey believes in God, but, as we read, he does not leave much for God to do. . . . Dr. Gilkey's conception of Christ is far lower than we have always cherished concerning Him. He says: "It is around the figure of Jesus as a teacher, and nothing more, that the New Protestantism is now building its beliefs."

Scientists Sometimes do Err

There was the skull of the so-called Galley Hill Man. According to Professor George B. O'Toole's work, *The Case Against Evolution*, Sir Arthur Keith held a "very high opinion" of this so-called skull as a prehistoric link in the evolution of man; but this skull has "since turned out to be no skull at all, but merely an odd-shaped piece of stone." This statement is found in the "Addenda" of Dr. O'Toole's very scientific treatise so often referred to in previous issues of this magazine. A similar case of the error of the scientists was that of the notorious Nebraska tooth, which was mistaken for the tooth

of a missing link, but turned out to be the tooth of a peccary.

Christ's Miracles as Parables

A friend asked us the other day whether it is legitimate to apply the miracles of Jesus as parables. Our reply was: If one does not reject them as miracles, one may rightly apply them in a spiritual way. But to treat them as if they were mere parables or allegories, is to violate all the rules of literary interpretation. It is evident that the writers of the gospels looked upon these occurrences as real miracles, and that Christ Himself so regarded them. Then how can they be spiritualized? In this way: The Christ who proved Himself so divine that He could still the storm on the sea of Galilee is also able to quiet the troubled sea of our hearts and lives. We may be able to hear Him say in our tempest-tossed souls, "Peace! be still!" Again, He who could cure the lepers by a word can also cure our lives of sin. He who could cure the paralytic is also competent to say, "Be of good cheer; thy sins are forgiven thee." No doubt one reason why the Son of God performed miracles in the physical realm was to prove that He is divine, and is, therefore, master in both the physical and spiritual realms.

How One Minister Treated a Miracle

We once heard a minister preach on one of the miracles of Christ. In beginning his sermon he said something to this effect: "Concerning this incident as a miracle, I have nothing to say. I want only to draw some practical lessons from it." Then he proceeded to "spiritualize" the "incident." He did it quite well, but was very careful never to speak of the event as a miracle. After the service, we asked him whether he meant to intimate in his opening remarks that he did not believe the incident to be a miracle, when he exclaimed in apparent surprise, "Oh, no! I didn't

mean to convey that impression." He knew our view very well, and so he talked to suit. If he believed it to be a miracle, he should not have used language that would carry a wrong impression. In fact, he should have said frankly that he believed it was a miracle, but that he desired to make an application of it to the spiritual life. There is nothing finer than frankness. There is nothing more reprehensible than innuendo.

The Fish as a Land Animal

A writer on evolution said some time ago that it was an epochal day in the world's history when a fish became dissatisfied with his watery habitat, and took it into his head to become a land animal. Let us try to imagine such an exploit. In the first place, why would a fish, which is happy in its aqueous element, and is perfectly adapted to it, want to live on the land? In the next place, do we ever see a fish trying to accomplish such a feat today? If it never does so now, why would it ever have done so in the past? Surely its chances are just as good today as they were several millions of years ago. Then, suppose a fish, sometime in the remote past, did leap out upon the land, how long would it have survived? Imagine it staying there and gasping for breath! If it had persisted, it would soon have been a dead fish, and would have left no offspring to carry on the difficult process. Moreover, that fish would have had to try its experiment over and over again in order to develop the start of a pair of lungs. But in its brief life time it could have accomplished very little in that direction. So that desire to become a land animal would have had to be communicated to its offspring. They would have had to try the experiment over and over again. Their offspring would have had to do the same. And thus the laborious process would have had to go on for thousands of years. And what was the result of it all? Simply a land animal no better adapted to

its environment than the original fish was to its environment. And more than all, the rest of the fishes remained fishes, and their offspring have been content with their aquatic life to this day! Yes, the evolution theory meets its impasse on the gills and fins of a fish.

A Bird's Wings

The evolutionists believe that the birds evolved from the reptiles. Their theory is based on the fact that the remains of some extinct birds, found in certain geological strata, have some reptilian features. But some years ago Dr. L. T. Townsend proved that such an evolution was impossible. We shall quote him:

They (the bird's wings) were not evolved from the lower orders of animal life by any recognized theory of evolution; for, if evolved, they must have come through variation from some non-winged animal. But, according to the theory of evolution, the first variation of that non-winged animal must have been an incipient wing, or the stump of a wing, on some of the reptile or other families. That, however, could not have been the case, for such a stump would have been an awkward and burdensome appendage: really a monstrosity on the reptile or other non-winged creature—a thing that nature does not like to tolerate, and will not tolerate. Indeed, it is one of the fundamental teachings of evolutionists that nature's purpose is to stamp out all disadvantageous characteristics; and clearly the stump of such a wing would be such an encumbrance, as it would afford no advantage over a companion that had no stump.

Thus we see that evolution meets its Waterloo by the lightsome pinions of a bird.

What Some Teachers Teach

A young man writes us that he is a Bible student and a high school graduate. He says: "In the high school some of the teachers taught evolution as a fact, scoffing at the divinely inspired record of Genesis as a 'myth.'" He asks us to send him a list of good books showing the hypothesis of evolution to be scientifically impossible. Of course, we have sent him such a list. We cite this

as another instance of what is going on in some of the high schools of our land.

An Article on Evolution

In introducing a suggestive article on evolution by Prof. George McCready Price, the editor of the *Sunday School Times* (Sept. 30, 1933) has this to say: "Biology classes are not the only places where the theory of evolution is taught. It underlies modern psychology; it colors school and college textbooks in history and geography, and it insinuates itself into popular literature. Many Christian parents are amazed to see how early their children must face this error." Yes, and the pity is that the teachers do not seem to be aware of the many insuperable difficulties which make the evolutionary theory impossible. The existence of parasites and microbes cancel the theory, because they could not have existed millenniums before the creatures that support them were brought into being. The proponents of evolution ought to examine the long list of anti-evolution books given on one of the advertising pages of this magazine. We have never seen a competent reply to any of those works, many of which, like O'Toole's, Hamilton's and Price's, are of a highly scientific character.

Liberalism in Australia

Down in Australia Dr. Samuel Angus, Professor of New Testament Theology in St. Andrew's College, Sydney, was called before the General Assembly of the Presbyterian Church to give an account of his teaching. He spoke for nearly two hours in his own defense. We have received the pamphlet containing his address in full, sent us by a correspondent in Sydney. We are amazed at the address itself and at the action of the Assembly in this case. The address has two chief characteristics. First, it is extremely hectic in spirit. It contains many harsh expressions. If some of his accusers used epithets, he certainly has paid them back in full measure in the

same coin. He did not turn the other cheek—that is certain. He did not return good for evil. Yet he quotes feelingly from Christ as a teacher of "love"! Second, this address is a fusilade against creeds, and contains many innuendoes against the Presbyterian standards. Referring to these standards, he shouts: "And surely Jesus is a surer guide than our subordinate standards. . . . Are we really 'under law to Christ'? Or are we under law to our own standards?" Here he plainly pits Christ and the standards against each other. And yet the Assembly passed a motion to the effect that it "receives with satisfaction Dr. Angus' assurance . . . that he adheres, without mental reservation, to his obligation to assert, maintain and defend the doctrine of this church, as stated in its authoritative document, as an exhibition of the sense in which he understands the Holy Scriptures and as a confession of his own faith." This is surely an extraordinary action for an ecclesiastical body. Could not the members present size up Dr. Angus' address?

Then a Liberal, Still a Liberal

Our reference is to Dr. Henry P. Van Dusen, now a professor in Union Theological Seminary, New York. In 1924 he was licensed by the New York Presbytery in spite of his refusal to express belief in the Virgin Birth of our Lord. It turns out that he is in his own class as a professor in the above-named seminary. Recently he published a book bearing the title, *The Plain Man Seeks for God*. Take just one point in this liberalistic book. Science, not the Bible nor Christian experience, convince him that there is a God; but he is not sure that the "Ultimate Reality is good, and intimately solicitous for man and his ideals." This means that he does not accept John 3:16, which says, "God so loved the world that He gave His only-begotten Son." Nor does he have regard for 2 Peter 3:9, which tells us that God is "not willing that any should perish, but that all should come to repent-

ance." You see what darkness envelopes a mind that rejects the revelation given in the Bible and through Christ. Those who accept the testimony of the Holy Book know that the "Ultimate Reality"—better, the Ultimate Personality—is good and gracious. "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Ps. 103:13). We see in Dr. Van Dusen's case what happens to a man who begins by rejecting a part of the Bible, as he did regarding our Lord's Virgin Birth; he will sooner or later reject the testimony of such teaching as that of John 3:16—unless he is soundly converted!

He Appeals to Science

In his book Dr. Van Dusen appeals to science to solve man's most fundamental problems. For example, regarding the existence of God, he says: "Here science must give us the answer. And we must accept her report; for, though she is not always right, we have no sounder voice to trust. . . . Unless science points us to God, we shall not long continue to believe in Him." To these statements we would reply: Did science cause Darwin, Huxley and Spencer to believe in God? Does science today lead Sir Arthur Keith, Joseph McCabe and Julian Huxley to believe in God? Harry Elmer Barnes dotes on science, but does not believe in God. The same may be said of the American Association for the Advancement of Atheism and the whole Haldeman-Julius outfit. It is true, many scientists do believe in the divine existence, but there is anything but unanimity among the devotees of science. But does not the above-named professor in a theological seminary know anything about the testimony of the Bible and the assurance of Christian experience regarding the reality of God's existence? And how about the love and grace of God through Christian experience? Has he never heard of the millions of twice-born men and women who have experienced the reality and love of God through the witness of the Holy Spirit?

Yea, verily, it often occurs that the pretended wisdom of men is foolishness with God.

Love and Doctrine

A recent writer seems to want to relieve his mind by making this statement: "There is more in love than in doctrine." But why put love and doctrine in opposition to each other? There surely can be love where there is doctrine. Some of the most lovable people we know are sturdy in their beliefs. The fact is, if a man believes firmly in the Lord Jesus Christ and in the Bible as God's inspired Word, his belief ought to lead him to love all his fellowmen. On the other hand, are the people who hold to no clear-cut doctrines always of such a loving temper? We have recently read a pamphlet by a liberalist, who declaims against doctrine and dogma, and we find that every page bristles with harsh epithets against those who stand for the plenary Christian faith. We do not find the non-doctrinal folks overflowing with love. True love and true doctrine walk together arm in arm.

Founder's Week at Moody Bible Institute

An interdenominational rally on Sunday afternoon, February 4, will open the Founder's Week Conference of 1934 in the historic Moody Auditorium. Amplifiers will provide overflow meetings. The founder's birthday, February 5, will be observed as Alumni Day.

Pastoral evangelism will be emphasized by Dr. M. E. Dodd, President of the Southern Baptist Convention, and Rev. Gustav F. Johnson, of the Swedish Gospel Tabernacle, Minneapolis. Bible study will center about Prophecy as bearing upon current and coming events.

As usual, the last day of the assembly, Thursday, will be Missionary Day, and throughout the conference the great Institute Chorus will make its inspirational contribution in anthems and hymns.

THE SANCTUARY

The Meaning of Christmas

DEAN J. A. HUFFMAN, D.D.

Unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

THE first meaning of Christmas is, of course, the birth of Christ. This is the event which all the world celebrates at Christmas time. No one knows the exact date of the birth of Christ, but tradition has long ago set-



Dean J. A. Huffman

led on December 25th. It is quite certain that it was near this time of the year, and since no one knows positively the date, there is no good reason why we should not accept December 25th as the real birthday of Christ. Any slight uncertainty concerning the date should not subtract a particle from our Christmas joys.

It is a practical question, not always correctly answered, how many years ago Jesus was born. Thoughtlessly the conclusion might be arrived at, that it will be 1933 years the coming Christmas Day. This is not the case, however, for a re-examination of the records of the

Christian Era has disclosed the fact that Jesus was born four years plus, earlier than the time chronology had fixed. Scholars are now saying that Jesus was born 5 B.C. This is a contradiction, as B.C. means "before Christ," but rather than to unsettle the whole Christian chronology, the birth of Christ is now fixed at 5 B.C. To obtain the number of years ago that Jesus was born, we must add five to the calendar year 1933, making 1938 years ago this Christmas that Jesus was born.

Since Christmas is Christ's birthday, we ought to make sure that the day is permitted to bear his name. There is a tendency to eliminate Christ's name from Christmas, by writing the word Xmas. "X" is not Christ, and every Christian ought to seek jealously to keep Christ's own name definitely in the word which expresses Christmas.

THE second meaning of Christmas is, that great prophecies were fulfilled. God's promise to Eve, of a posterity that would bruise the serpent's head (Gen. 3:15), was beginning to be realized. God's announcement to Abraham of a descendant in which all the families of the earth shall be blessed (Gen. 28:14), was beginning to come to pass. Judah, to whom was given the promise of a ruler and his sceptre (Gen. 49:10) was now honored. The prediction of the Prophet Isaiah, in which he told of the child of virgin birth (Isaiah 7:14) was fulfilled. It was He who was born, to whom the Prophet Isaiah assigned divine titles, when he wrote: "For unto us a child is born, unto us a son is given: and the government shall be upon his

shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," Isaiah 9:6. Centuries before, Micah had predicted: "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." Micah 5:2. Bethlehem's great and glorious day had dawned.

At Christmas time we return to the Bethlehem story with great joy. It was that event, the song which was sung by the angelic host that night, that has furnished us with the themes for our Christmas songs, carols and anthems to this day. Shepherds were watching their flocks, but it was a "Holy Night."

One more great prophecy was being realized when Christ was born. It was that significant utterance with which Malachi appropriately closes the message of the Old Testament: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings," Malachi 4:2.

THE next meaning of Christmas is, that the desire of all nations had come. It was the Prophet Haggai who said: "And I will shake all nations, and the desire of all nations shall come," Haggai 2:7. The quest of the world was after God. Men, everywhere, after God had been lost, were desirous of finding Him. The prophet made no blunder when he characterized Christ as the "desire of all nations." The following typical utterances are representatives of the various nations of antiquity confirming this fact.

Zoroaster, who lived seven or eight hundred years before Christ, declared: "God will never be known, unless He reveals Himself in human form." These words sound almost like the words of a Hebrew prophet, and now we know very well that human form was the exact manner in which God did reveal Himself to the world. This is a significant utterance from the lips of a heathen prophet centuries before the coming of Christ.

Socrates, the greatest of the Greek philosophers, is reported by his pupil, Plato, to have exclaimed: "Oh that someone would arise, man or god, to show us God."

Plato, in words very similar to those of Zoroaster, acknowledged the need of a revelation from God when he said: "Unless a God-man come to us, and reveal to us the Supreme Being, there is no hope."

Seneca, the Roman, who lived contemporaneously with Jesus, but who knew him not, pathetically said: "Where is He for whom we have been looking so many centuries?" This same desire was echoed by the Gentiles, when the Greeks came in their quest for Christ. "Sirs, we would see Jesus," John 12:21.

Dr. Angus, speaking of these desires and expectations of the representatives of the various nations of the world, calls them: "Voices crying in the wilderness of paganism preparing the way of the Lord."

No wonder God sent Jesus when He did. The world was ready for Him, and He could no longer withhold the "desire of all nations."

THE fourth meaning of Christmas is, that the world's redemption was being inaugurated.

The Saviour had come. "Thou shalt call his name Jesus, for he shall save his people from their sins," Matt. 1:21. God had set to work definitely the great redemptive process, with its potentiality for the salvation of all the world. Perchance one person fails of the Saviourship of Christ, it is not because adequate provisions were not made for his salvation.

Beyond that, the Lord had come. The angel said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord," Luke 2:10-11. "Christ the Lord" was the annunciation to the world.

The Christ who was born so many years ago is indeed Lord of His heart

kingdoms now (Matt. 6:33). They who have put Him upon the throne of their lives; have put the crown on His head; have put the sceptre into His hand—to them He is Lord now.

He is the Lord of world conquest. All things have been put under His feet, potentially. Though we do not yet see all things put under His feet, practically, the time is coming when it will be so. The writer of the Revelation saw this coming to pass, to which he gave utterance when he describes the sounding of the seventh angel. Here are his words: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," Rev. 11:15.

A little later in the same panorama, the writer of Revelation saw the Christ, who was born on Christmas, crowned in the world's coronation. Sketching his record of this great coming event, these statements are gleaned: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation and glory, and honor, and power, unto the Lord our God," Rev. 19:1; "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia: for the Lord God omnipotent reigneth," Rev. 19:6; "And he hath on his vesture and on his thigh a name written, *King of Kings, and Lord of Lords*" Rev. 19:16.

LASTLY, Christmas ought to mean gifts for the Saviour. If Christmas is Christ's birthday, we ought not to forget that it is to Him that our gifts should be brought. The Magi brought their gifts to Christ. Of course, He is not here, so that we may present Him with our insignificant gifts. These we may present to others, but they ought to be presented in His name, and in His honor, for it is His birthday.

But there is one gift which may be given directly to our Christ, Himself, which is ourselves; He expects nothing more, nothing less. If each one of us will see to it, that we ourselves belong

to Christ, this Christmas time, nothing could bring greater joy to His loving heart. Whatever else Christmas might mean, let us see to it that we make it mean nothing less than the gift of ourselves fully to Him.

Marion, Indiana.

Paul in Prison

2 Tim. 4:9-22

THIS verse has been treated by some as unworthy of the high level of this chapter. But that surely is a mistake. We could ill spare it, because of the light it casts on the last sad days of the great apostle. Probably all his earthly belongings are summed up in this inventory. The fact of their having been left at the house of Carpus may point to the suddenness of his arrest.

When Rome was burned, and Nero laid the blame on the Christians, his emissaries were only too eager to collect the representatives of the hated sect, and would give Paul short shrift. Winter was coming on. The Mamertine prison, in which he was confined, was a very different place to his own hired house; and he longed for the cloak, which perhaps he had woven for himself out of the goats' hair of Cilicia.

But even more he missed his *books*. What were these? The suggestion has been made that they were the precious rolls of Isaiah, the Psalms, or other portions of the Old Testament, which he had carried as a life-long treasure, not only for their intrinsic worth, but because they were the gifts of his converts or friends, procured at great cost.

What a joy it would be to have them with him through the long days and nights of his imprisonment! The parchments may have included his own Epistles, or some of those earliest records of our Saviour's life that began to circulate in those days, and laid the basis of the Gospels as we have them. He did not complain, though this was all that remained to him. He once more calls Timothy to catch the torch which falls from his hand, and show himself a good soldier of Christ. Have we ever come within measurable distance of that life of sacrifice for Christ?—*F. B. Meyer, D.D.*

The Seven Churches which are in Asia

REVEREND H. J. OCKENGA, B.A.

The Christ of Splendor

Revelation 1:9-20

PATMOS, one of many islands in the Aegean Sea, is a small, rocky, barren, mountainous island. In the days of the Romans it was used as a prison for political offenders, who were compelled to work in the mines. Though repelling in its aspect it is alluring to the Christian because of its history.



Rev. H. J. Ockenga

John was exiled to this island near the close of his ministry because of his testimony for the Lord Jesus. He heard a voice—the voice of Christ. He had not heard it for sixty years. He was commanded to write letters to the Seven Churches. Each of these epistles was addressed to an individual church, but every message may be applied to the church of today.

The Christ John saw. John beheld Christ in the midst of the seven candlesticks of gold, which represents His presence with the Church. The person of Christ was that of transcendent glory. Read Rev. 1:10-16. His garment symbolized the dignity of a priest and a king. His girdle about the breast revealed power and majesty. His head and hair made known his wisdom and purity. The eye of fire searched out everything in perfect knowledge and

consumed evil. The feet of brass symbolized perfection of judgment. His voice as of a sound of many waters possessed the mellow majesty of deity at the sound of which the earth and heaven will flee away.

John recognized the power of Christ. Seven stars, which are the angels or presbyters of the churches were in the palm of his hand. The sword that proceeded out of His mouth was the Word of God, which would ultimately slay the wicked. His countenance was as the sun in glory and in strength. The vision in its entirety reveals Jesus as the Lord of Glory.

John's Experience. The apostle of love was overcome with a sense of finitude. He recognized his limitation, his sinful nature, and his humanity.

Then came to him the sense of comfort. Well did he need it, for the fear of judgment was upon him. Now the hands that had done so much good during the earthly life of John and Jesus were laid upon him, and he was strengthened for his mission. This resulted in the sense of salvation.

John's Message. The apostle was commanded to write his ensuing visions to the Seven Churches, which are representative of the universal church of all ages to write "what thou hast seen and the things which are and the things which shall be hereafter." He wrote about the Christ of Splendor, about the conditions of His day, and of the church age, and about the events at the Second Coming of Christ.

These things were written for comfort during tribulation, for warning for those who were at ease at Zion, and for threatening to the enemies of Christ.

Backsliding Christians

Revelation 2:1-7

EPHESUS was a famous city of antiquity, and the commercial center of Asia Minor. The philosophical school of Tyrannus was located here and Ephesus was a distributing point of Greek culture.

In this city was an important Christian church, founded by Paul, and enlarged under the ministry of Apollos, Aquila, and others. Later John the apostle took up his abode in Ephesus after the destruction of Jerusalem in 70 A. D.

The sin of backsliding is one that is in danger of recurring in any church of any age. This particular church was one to which much had been given and from which much would be required.

Christ's Word of Recognition. A word of commendation, of rebuke, and of promise is given by Christ in almost all of these epistles. The form is practically the same. He introduces Himself with the word, "I know." Nothing is hidden from Him. His eye of flame perceives everything, and when He speaks a word of commendation or rebuke, He does it out of perfect knowledge. They were not saved by works but by faith. Nevertheless, their works were strenuous and exhausting.

Another virtuous thing in this church was its rejection of false prophets. Today we hesitate to even try a man for heresy in the church. This is called intolerance. But such intolerance is commended by Christ.

They were commended for their hatred of the deeds of the Nicolaitans—a sect of people who professed Christianity, but practiced anti-Christianity.

A Word of Rebuke. Christ had something against them. This somewhat threatened to grow into everything. The Ephesians had departed from their first love. There is no substitute for this. They had lost that fervency in their prayer, evangelism, and interest in the Word of God, which cannot be supplanted by other things. This is easily lost by neglect, sin, disobedience, or grieving of the Spirit. When it is gone the life becomes barren and cold. The work is a burden, the fires of emotion have died down, orthodoxy becomes a dead weight, and happiness in service is lost.

The Reward. The continuance in iniquity is rewarded by the antipathy of God. Failure in the church was recompensed with the loss of authority and of grace. Christ threatened to remove His candlesticks from the church. This

is symbolical of the entire removal of His presence from them.

Spiritual success would be rewarded by the privilege of eating of the tree of life. Those who overcame were granted this privilege.

Suffering Christians

Revelation 2:8-11

SMYRNA has always been the scene of suffering. As late as our own day great Turkish massacre of the Greek Christians took place in this city. The angel of this church addressed by Christ was probably Polycarp, who was bishop at this time. He himself, at a very advanced age, became a martyr for his witness to Christ.

It is a suffering Saviour who speaks to a suffering church. He refers to Himself as the one who was dead and is alive. He is a high priest who may be touched with our infirmities for He had suffered in all points like as we have.

The Characterization of This Church. Everything we know about the church of Smyrna is included in these few verses. The works which are mentioned carry with them no reference of praise or blame.

A comforting touch is added to the narrative when the poverty of the people is mentioned. Jesus said that they were rich. Their riches were not material riches, but they were rich in grace. They had treasures in heaven which were laid up for them.

The great opposition to this church came from a source from whence it should not have come, the Jews. These Jews had joined with the heathen in crying out against the Christians. Their synagogue which might have been a true church of God became the synagogue of Satan.

The Cost of Faithfulness. Christ told the Smyrnæans that they should suffer many things. It is a shallow religion that is unable to suffer. Christianity is not easy. Paul had discovered that fifty years before. Bonds, tribulation, and death awaited him. But with the warning came the promise that God knows and cares so that they should not fear. It was only a trial permitted of God, and would not ultimately destroy them.

He meant: be faithful even under the worst that the enemy can do.

The Conqueror's Reward. To him who overcometh Christ promised a crown of life. Death is counterbalanced by life. Paul held this hope before him when he was in prison, in shipwreck, and in death. It was the hope that motivated innumerable Christians in the endurance of the terrible sufferings to which they were exposed under the Roman monsters.

Peter said, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." Peter knew whereof he was speaking. He had seen suffering and he suffered. God may call upon us to suffer for Him in these days. If so, let us do it joyfully.

Rebellious Christians

Revelation 2:14-16

THE third epistle from heaven to guide the footsteps of the church of the ages was probably given to a pastor who was troubled and worried about the problems of his church and flock. A letter from his Lord would greatly strengthen him.

Pergamos was a mountain town infested with men of corrupt minds who did what they could to corrupt the faith and manners of the church. This town was the site of a library of 200,000 volumes, which were carried by Mark Antony as a present to Cleopatra. Pergamos was a metropolis of literature, splendor, and immorality.

Christ describes Himself as possessing a sharp sword with two edges. It is the figure of opposition and of struggle in which the Christ of Splendor destroys His enemies.

Saints in the Presence of Satan. These Christians of Pergamos were truly "saints in Caesar's household." Christ considered their environment. It is comforting to remember that He knows our temptations and trials and makes allowance for them. Satan's seat was in this city. He manifests himself in many places, but he has headquarters in particular places.

In the midst of it all they held fast to His name; with a great faith in the saving power of Christ they pressed

forward. A great martyrdom had taken place in Pergamos of an individual named Antipas. Church history is silent about him. We know not who he was or what he did more than that he was a notable martyr. His name means "against all" and it may be that Antipas stands for those who are against the world for Christ's sake.

What God had Against Them. When Jesus said, "I have a few things against thee," He meant the doctrine of Balaamism. Balaam rebelled against the revealed will of God and placed a stumbling block in the way of the people of God. He seduced them to idolatry and to impurity. The rebellion of the people of Pergamos consisted of the same error.

Repentance was essential. Some Christians, when they are with the Romans, do as the Romans do, and it is difficult to discern them from non-Christians. The warning against this practice is that Christ will fight against them with the sword of His mouth—by the Word of the Lord. This means by the processes of natural law whereby God's judgments fall upon the whole people. It includes the hardening processes of the heart, which psychologically takes place when resistance to God's law is continued. It includes the loss of peace and of satisfaction.

What God Has Reserved for Them. The promise given was the eating of the hidden manna. The precious influences and comfort of the spirit of Christ in communion is the manna given to the overcoming Christian. At His coming they shall partake of His nature in reality and shall be like Him, for they shall see Him as He is.

The white stone is thought by Bishop Trench to have been the diamond in the Urim and Thummin which represent the nature of God and revealed the Will of God. On the stone was a new name. That name was probably the Tetragrammaton which is the lost name for Jehovah or the God of the Old Testament. This name was inscribed on the diamond. It is a new revelation of glory of the Being of God which will be brought to the Christian by Christ. The privacy of it is that no man will know it but the possessor of it. The stranger will not understand.

Licentious Christians

Revelation 2:18-29

THE angel of the church of Thyatira is shrouded in obscurity. He is like unto many faithful ministers and Christians who have diligently labored, but whose names are unknown on earth. He will not be unknown in heaven.

Thyatira is brought to our attention in the Book of Acts when we meet Lydia, the seller of purple, who was Paul's first convert at Philippi in Europe.

The author of the epistle here calls himself the Son of God. He lays claim to Deity, to identity of essence with the Father. The scriptural background for his claims is the Second Psalm which is referred to in this letter.

Christ's Denunciation of Impurity. Impurity was prevalent in Thyatira. A leader who is called by Christ, Jezebel, had seduced the Christians. Her error was the same as that of the Jezebel of the Old Testament. (Read I Kings 17:21.) In the church of Thyatira there was a party or an individual that was seducing Israel to idolatry and impurity. It was probably the same sect that is called Nicolaitans. It may have been led by a woman. The church of Thyatira was to blame for not disciplining the individual or the party.

The punishment for this sin stated by Christ was the same as for adultery in the Old Testament—it was death. Apostasy in doctrine is often spoken of as adultery in the Bible. Faithless Israel would be judged by Him who knows every excuse.

Christ's Admonition of the Second Coming. The Lord urged these Christians to persevere unto the end. "Hold fast" He said. Synonymous with perseverance are the Bible commands to contend earnestly for the faith, to resist sin unto blood and to labor to enter into the rest of God. It was necessary for them to cling to good works.

The great motive given by Christ for this perseverance was the Second Coming. Until the Second Coming of Christ nothing in the spiritual world receives its final form and status. To keep Christian balance one must remember the Creation, the Incarnation and Death, and the Second Coming of Christ. The

Second Coming of Christ was prophesied in the Old Testament, it was promised by Jesus Himself, and it was preached about by all of the apostles. There are three important things in connection with it to remember. It is personal, it is imminent, and it is for judgment.

Christ's Exhortation of Sovereignty. He who overcometh will share Christ's sovereignty. That must first be won here by individuals over impurity and unfaithfulness, by churches over heresy and idolatry. It is through the blood of the Lamb and the word of our testimony.

Those who gain sovereignty here will be rewarded with sovereignty there. Jesus said to His disciples, "I appoint you a kingdom as the Father hath appointed me a kingdom." Paul said, "Know ye not that saints shall judge the world." The Morning Star which will be given to the overcomer is Christ Himself.

Hypocritical Christians

Revelation 3:1-6

THE angel of the church of Sardis may well have been converted under the ministry of Timothy who evangelized that entire section about the year 82 A.D. The result of the work at Sardis was the building of an important church. The foundations of this work were begun by Epaphroditus who was a companion of Paul in his Roman imprisonment. This Lydian angel probably had the privilege of studying in Athens, Tarsus, and Ephesus. He may even have traveled after his conversion with Timothy to Philadelphia, Colossæ, Ephesus, Crete, Corinth and Philippi. No doubt, because of his splendid background he has chosen to be the angel of the important church at Sardis.

Sardis was a most famous city of antiquity. For one thousand years before Paul's day it was the most wealthy and magnificent city of Asia Minor. Across the plain which stretched ten miles in width and reached Philadelphia on the east and which was directly before the city, came Xerxes with his millions on the way to Hellespont and Thermopylæ. Across it passed Alexander's troops, the Roman eagles, the Turks and the

Saracens, and the Crusaders. But now Sardis is stripped of her glory.

The Need for This Letter. The opening words of this letter are words of rebuke, "Thou hast a name that thou livest and art dead." If the angel of that church could tell us the story of the death of this powerful spiritual group, he would probably make known a history of compromise. Following Timothy's revival, great zeal, works, patience, prayer, purity, and power marked the church.

But before long the people began to trust in their good name and they lost the glow from their experience. Sermons became literary masterpieces, music turned to artistic excellence, the wealthy and cultured people were finicky, and the general testimony of the church was toned down. The pastor himself was caught in the swing of worldliness and lost his testimony.

Then came the rebuke of Christ. Just when everything seemed to be progressing well. It was a shock to the pastor and the people to be called dead. But as the pastor brooded over the contents of this epistle, he recognized its truth.

Contents of the Epistle. Christ took knowledge of the good things that remained in this church, but He called the angel's attention to the fact that they were ready to die. His all-seeing eye missed nothing, either of their failures or of their faithfulness. They had ceased to watch whom and what they admitted to the church. Heathenism seeped in, and though the church ethics were Christian, yet the heart of Christianity was missing. Those who could remember the teaching of Timothy and of Epaphroditus, the revivals, and the outpourings of the Spirit, turned in repentance to their Lord.

No doubt these faithful Christians accepted the rebuke and abandoned their non-Christian practices. They thought about the return of the Lord of which he warned them in his letter, and they prepared their hearts for His coming. This had an opposite effect upon the non-Christians who had loosely been received into the church. They resisted the teachings in the movement so that

there was probably a division in the church. When the great Roman persecution broke out, the ritualistic, non-doctrinal cultured church completely apostatized, whereas the faithful believers were for the most part put to death in the stadium.

The Results of the Epistle. This angel chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. He separated himself from the unbeliever, and became a martyr for the truth.

We might ask him if we had the chance if it was worth the price: it was. For Christ promised that He would clothe them in white raiment, which typifies their spiritual character. He also would not blot their names from the book of life. This promise was a definite assurance that they would inherit the kingdom of God along with the apostles, and prophets and saints of all ages. Christ also assured them that He would confess their names before His Father and the angels.

Let us be watchful of our spiritual lives lest Christ come upon us as a thief and find us failures. Let us be more zealous and more careful lest we fall into hypocrisy and cannot escape the judgment of Christ.

NOTE—This series of Outlines will be continued in the April issue.

Honoring God

2 Samuel 2:20

I. How We Can Honor God

1. By acknowledging his government.
2. By trusting his word.
3. By offering praise to him.
4. By devoting our lives to his service.

II. How God Will Honor Us

1. By taking us into his family.
2. By support in trial.
3. By comfort in life.
4. By victory in death.
5. By eternal glory in heaven.

Prohibition? Yes Sir, I'm for it. Finest thing ever happened to us.—*Dan Beard, Founder Boy Scouts of America.*

CHRISTIAN FAITH AND LIFE is wonderful. It should be in every preacher's and Bible student's home—and its doctrine in every one of their hearts.—*Rev. G.*

Current Religious Thought

The Bible and Science

W. BELL DAWSON, M.A., D.Sc., F.R.S.C.

THIS heading may sound familiar; but it is by no means an outworn subject; on the contrary, it is one which should be more clearly understood by all who revere the Bible and are loyal to its teachings. For the further that

gold medalist of the Institution of Civil Engineers, London, etc.

There may be some who would hold that the Scriptures, being inspired, need no confirmation, either from nature or from man's wisdom. Yet when similes from nature can be used to illustrate spiritual truth, even as Christ did in His parables, there must surely be a correlation between the two. We need also weaponry in defence of the truth, to meet attacks upon it; and arguments to counteract erroneous theories which would subvert Bible teaching and set it aside. From this point of view, the *Scots Observer*, which is usually cautious in its praise, terms the publication we refer to, "An Epoch-making Book," and goes on to say:

For a considerable time it has been dinned into our ears that no one who lays claim to any learning or culture can afford to deny the scientist's theory of Evolution. The author of this book, who is a life-long student and lover of the Scriptures, versed in general literature, and not unacquainted with the works of the higher critics, a Doctor of Science of McGill University, Montreal, and a Laureate of the Academy of Sciences, Paris, courageously comes forward and challenges materialistic scientists and materialistic theologians, exposing the weakness of the position of those who have accepted evolution as a theory of the universe and . . . seek to explain thereby everything in man and nature; even throwing overboard the teaching of the Bible because it does not agree with their interpretation of the world . . . The author and publishers are to be congratulated upon the publication of this book, which should be epoch-making in the history of Bible criticism, at a price so moderate that the general reader can purchase it.

We find in *The Bible for China* a comprehensive outline of the book, written



Dr. W. Bell Dawson

Science advances and the more intelligently the Bible is studied, the more accord is found between the Word of God and His works. Scientists are perceiving that the wonders which modern discovery reveals, can only be accounted for, by admitting that there is intelligent design behind them,—a designing mind, in short, a Creator. A noteworthy book has now appeared which shows that this whole question of the relation of the Bible to science is no longer a contentious controversy, but that there is in reality mutual support between the two. The book we refer to is: *The Bible Confirmed by Science*, by Dr. Dawson, a gold medalist in Geology and Natural Science of McGill University, a

by Mr. A. Allison, B.Sc., of its Editorial board, which will show its purport, and make clear the lines of thought which it brings out:

"What is Science? It is that body of 'True knowledge obtained by research and investigation,' dealing with 'Nature in its widest meaning, if we include in nature all that has material existence, together with plant and animal life, as well as the forces associated with these.' Beyond this sphere, whatever the advocates of theories may say, Science cannot go. The working aspects of Science are only two: 'First, to ascertain the facts . . . by careful observation and investigation, and to classify these facts in relation to their governing laws; and second, to infer the causes or reasons why things act as they do.'

"Since, then, Science is arrived at not by criticising nature but by observing it as it is, let those who would arrive at true knowledge about the Bible take it as it stands and so observe and investigate it, questioning as freely as we will, but recognizing that it claims to deal with themes manifestly beyond the scope of Science; recognizing too a consistent unity in the Bible, and a claim throughout to permanence.

"On this basis, the author goes on to show in nine chapters that, as far as man's clear and assured knowledge goes, the Bible has anticipated that knowledge and in no case contradicted it. The chapter headings, with a brief review of the argument under each, are given below.

"I. The Creation. The incomparably dignified Bible account 'gives us the three basic conceptions on which true religion must be built: (1) The true relation of God to nature and to man. From this there results: (2) An entire freedom from idolatry which makes material things into objects of worship, and uses superstitious means to avert evil. Also, (3) There is no place left for pantheism, which holds that things had originally the power to develop themselves, and that the only divinity is the

law and the life which are diffused throughout nature.' Science follows Scripture in demonstrating the folly of idolatry and superstition; but it cannot, as the Bible can, guard against the drift of more or less emancipated persons toward materialism and atheism. Science can and does acknowledge the superiority of Monotheism to Polytheism or Pantheism; but it cannot recall men's hearts from wilful wandering, to the True and Living God.

"II. The Cosmos in Mythology and Science. The cumbrous and often absurd accounts, and still more absurd explanations, of the origins of things in the books of various religions are rejected alike by Scripture and by Science; and Science itself, growing aware that explanations are unsatisfactory, if not often quite erroneous, because of the imperfectness of knowledge concerning any given thing at any given time, is more and more falling back on finding and stating how things will behave under specified conditions. Yet the Bible states, with infinite majesty, fact after fact about the Cosmos that men have in many cases been able to recognize; but it makes these statements without offering any explanations at all! There is a certain concession or defense often implied in explanations, and the Bible has no concessions and no defense to make.

"'The balancings of the clouds'—a very important natural phenomenon simply stated in the Bible, 'God saw the light that it was good'—anticipating by long ages the perception by man of the many excellent qualities of light as a healing agent, for example:—these are two examples of the deep knowledge of the Cosmos shown in the Bible. The clear foreknowledge that material things shall pass away, the naming of extent in its phases of time and space as a created thing, are other instances of the way in which the Bible goes far into the depths of man's latest discoveries centuries before they are made. And our author gives a pregnant quota-

tion from Professor Eddington which would be most useful for those to consider who are accustomed, most foolishly, to criticise the Bible because it does not couch its account of creation in the most modern scientific phraseology: 'The first simple concepts are necessarily undefinable, and their nature is beyond human understanding.'

"III. Pantheism, Evolution, and Creation. Both idolatry, which breaks up the phases of nature under many tutelary deities, and pantheism, which, while recognizing the destructiveness of idolatry, yet makes of God, as Maeterlinck says in our own times, only 'The omniscience of the Cosmos, . . . the universe which is, above all, infinite space and illimitable time';—both these rob the world of its One Personal God. True Science, in making such discoveries as that of gravity, operative throughout the universe; of the spectroscope, proving that the heavenly bodies contain the same elements that our earth does:—follows after the Scriptures in maintaining the unity of created things. But man's mind, fundamentally unwilling to give the glory of this unity to the One Creator, either runs on into a pantheism not essentially different from that of the ancient philosophers, or into that peculiar variety which we now know as the illogical and misleading system, Evolution.

"This is essentially an attempt to offer explanations for all such phenomena as the life-cycles of animals and plants, and the whole system of living things in obviously simpler or more complex forms as we find them today, without acknowledging God as the Creator of these forms and of their laws of life and development. 'A vague personification of *Nature* in general, as though this could mean some kind of diffused intelligence pervading all things,—this is a view of nature which evidently displaces God.' Both Keith and Romanes admit that Darwinian Evolution 'melted away their Personal God, Creator of heaven and earth'; changed 'the hallowed

glory of the creed they once had' to 'the lonely mystery of existence as they afterward found it.' And it is obvious that such a system is not born of knowledge at all, but of man's incorrigible unwillingness to retain God in his heart; and that it cuts at the root not of religion alone, but even of morality. Is this any improvement over the ancient superstitions that Science so contemptuously rejects?

"IV. Evolution and Fore-thought in Creation. Sir Oliver Lodge says, 'The universe is shoutingly full of design, plan, intention, purpose, reason.' The suitability of vegetable life for animal food; the appropriate habitat for each life-form; the amazingly complex and yet invariable provision for propagation 'after his kind'; the mystery of growth;—all these things are proving most difficult for Evolution to explain, and honest evolutionists are confessing their perplexity. Why not a frank attitude of reverent wonder at the marvelous works of an Omnipotent God, exactly as the Bible has outlined these works with an inimitably simple and sure touch? How explain the passing of the most fearsome types of animal ever made, and the persistence of the weak and humble? How explain the lack of intermediate forms among fossils? '..... Thou renewest the face of the earth'! A French university professor says: 'The account of Creation in Genesis is easy to be understood by men of all time. Put this description . . . into scientific language, and it corresponds by the nature and progress of its stages to the conceptions of the most advanced scientific theories. This Biblical narrative is of thousands of years in antiquity, whereas the discoveries of science are within the last hundred years. The source of the information as supplied in the narrative, which is confirmed by Science, can come only from revelation.'

"V. Nature as Variouslly Regarded. Looking at things as we find them today, we see that Science is in accord with Scripture in a common objection to su-

perstition and its practices. But candid investigation shows us that in a pre-Science age the chosen people of God, with nations on every side steeped in witchcraft and magic, were free from these things because they had the Word of God. In sanitation they were remarkably well advanced, and some of their principles were so deeply grounded in truth that now in these days men are coming by investigation to agree with the Biblical precepts laid down so long ago. The suitableness of God's arrangements for man's habitation in our earth, in such fundamental matters as the seasons and the zones, for example, amply justify the admiration so freely expressed in the Bible; and tacitly rebuke man's surly unwillingness to acknowledge God. And all these things bring us by the most reasonable gradations to admit that, in every sphere of life, Christ's words are supremely and eternally true—'Without Me ye can do nothing.'

"VI. Miracle and Law. Miracles as set forth in the Bible are not grotesque tales. They have in every case a rational purpose, and they are no more incomprehensible than a great many phenomena of nature. The writers of Scripture attempt no explanations, but they give dignified statements of facts, unaccompanied by the inaccuracies which scientists pick out so often from reputable writings even of our own day. Indeed, the objection to miracles comes less from true scientists, who recognize their own inability to explain much that they meet with in their own investigations, than from Modernist religious leaders, who are much concerned to remove miracles from the content of their 'Gospel,' that men may the more easily believe. But it is idle to refuse to believe in miracles on the ground that they are outside of our experience, since that experience is constantly expanding to take in things that formerly lay without it. Nor is the objection valid that miracles are contrary to natural law; for the plant transcends the chemical laws, for

example, of the inorganic world, bringing into being new compounds that could not have existed without plant life; and so in turn does the animal world with vegetable matter;—all on the principle that 'everywhere in nature . . . the higher levels dominate and overrule the lower levels beneath them.' And someone remarks, 'Can we refuse to admit that God can control the energies He has brought into existence?'

"VII. Miracle and Higher Intelligence. Rising a step above the line of argument in the last chapter, we can see that human intelligence constantly overrules natural law, in a way that itself is equally natural when we consider that this intelligence itself is a creation. Man can and does establish for himself, in every household and every community, a certain order; but he can at any time for sufficient reason overrule that order. So the orderly world, with its natural course of events and its animal instincts, all God-implanted, can be made to feel when God wills it that His Will is the supreme force. And highest of all, we constantly see examples of the lifting of the most degraded men out of their low life-level by the power of God into a new life in Christ Jesus—a phenomenon inexplicable on any other hypothesis than that of the power of God to do what He will, which is only good, with what He has made. The chapter closes with an excellent summary quoted from Sir William Dawson, of the nature of miracles; we give an extract: 'As used in the Bible, and with reference to God, the term *Miracle* is restricted to the putting forth of divine power, superhuman in its nature, and with some spiritual end as its purpose. Miracles are not, therefore, infringements of either natural laws or spiritual laws; for both of these are included in God's kingdom under His dominion, and His kingdom is not divided; yet spiritual law over-rules natural law. Miracles are special combinations and associations of these laws for special purposes.'

"VIII. Primitive Man and Archaeology. In spite of the persistent attempts of evolutionists to show that primitive man was of elementally low grade, the facts are that no fossil skull has shown a notably low brain capacity, and that the most primitive races now living are evidently rather degraded from higher levels than struggling upward from lower to higher. The American Indian, a living example of the Stone Age man, exhibits striking intelligence in his methods of living, is possessed of wood- and weather-craft, beyond the most highly civilized races, educates his children with great care, and has a quite definite monotheistic religion. There is abundant evidence, collected by careful and competent geologists, to show that the Flood of the Bible was an actual occurrence; and the more excavation progresses in Bible lands, the more the beginnings of civilization are pushed back. Dr. Sayce sums up the evidence thus: 'Neither in Egypt nor in Babylonia has any beginning of civilization been found. As far back as archaeology can take us, man is already civilized, building cities and temples, carving hard stone into artistic form, and even employing a system of picture-writing; and of Egypt it may be said, the older the country the more perfect it is found to be.... Instead of the progress we should expect, we find retrogression and decay in place of the development of civilization out of barbarism.... Is it possible that the Biblical view is right after all, and that civilized man has been civilized from the outset?'

"IX. The Beginning and the End. 'I would say with Lord Kelvin,' says Sir William Dawson, 'that there is nothing in Science that reaches *the origin* of any thing at all.' But the simple yet infinitely deep and fitting account of the beginnings of the world and of man and his history that the Bible gives is not only coherent within itself, but it furnishes the logical background for our present condition. The beginning

of doubt, of sin, of sorrow and problems, of grace and salvation, is told only in the Bible; and an opponent of Christianity so far perceives the logical connection throughout as to exclaim: 'No Adam, no Fall; no Fall, no Atonement; no Atonement, no Saviour. Accepting Evolution, how can we believe in a Fall? And if there never was a Fall, why should there be any Atonement?' Here again, it is rather the alleged friends of the Bible who would effect a compromise, who are more its enemies than those sworn against it.

"And as only in the Bible have we any authoritative knowledge of the beginning, so there only can we foreknow the end. The farther on we go with civilization, the more complex become its problems, and the more uneasy those who depend for their future on the stability of civilization. But when prophets and apostles unite in assuring us that in God's plan there will come a day when 'There shall be no more curse, . . . no more pain, neither sorrow, nor crying, . . . no more death; for the former things are passed away';—we feel this to be entirely at one with the will of Him Who when He had finished His creation at the first pronounced it 'Very good.' And on this Bible we base our hope as we base our understanding of the past and the present.

"We have written at such length because we think this book, so short in compass as to be readily available for any reader, to be one of the best and most careful of the many that, we praise God, have been written in defense of the Faith. One feels a real delight in reading the deeper aspects of the correspondence which this devout scientist finds in so many places between the works of God and the Word of God."

The Bible Confirmed by Science. By W. Bell Dawson, M.A., D.Sc., F.R.S.C., etc. Published by Marshall, Morgan & Scott, 12 Paternoster B'dgs, London, E.C.4, England. Pp. 159. Price, 3s.6d. net. Also, the Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Michigan, U.S.A. May be ordered from Frank J. Boyer, Reading, Pa. Price, \$1.25 prepaid.

The Professor of History as a Prophet*

PROFESSOR C. B. GOHDES, LITT.D.

WHEN the writer, in the eighth decade of the previous century, was at the end of his collegiate training in a Prussian classical school (Gymnasium), his vision of the scope and interpretation of history was decidedly strabismic. This was due, not to a lack of teaching ability on the part of his Prussian professors, nor to the student's utter failure to improve his opportunity, but to an exaggeration in the teaching of history of the principle of Leopold von Ranke, that the most effective basis for gathering the cultural treasures of a nation is political. The statesman, the general, and, above all, the sagacity of the successive members of the Hohenzollern Dynasty, were played up to such a disproportionate degree that it was impossible to evaluate even the main processes culminating in the strength and greatness of an empire which it took the combined resources of the major nations to fell. No wonder that the chauvinistic rhyme gained currency:

Und es mag am deutschen Wesen
Noch einmal die Welt genesen.

("It may befall that, some day, the German character shall be the panacea for the world's ills.")

This is not written to detract from the sterling character of German historiography, but, rather, to illustrate the confusing effect of unduly enlarging one of the several constituents determining the basis and scope of history, as was the case with the teaching which the writer received in regard to the factors of historic causation. In view of the largely one-sided political basis of the writing and interpretation of history in Prussia during the period called by the French *fin-de-siècle*, one was almost tempted to congratulate God upon His good judgment in hitching the car

of mundane destiny to the fulminant chariot of the Hohenzollern dynasty.

The writer vividly remembers with what avidity he subsequently read Poulteney Bigelow's History of the War of Liberation against Napoleon by the Prussian people. The effect of this piece of literary and historic workmanship is the vivid conception that the moral and intellectual resources of the German people need to be stressed by the interpreter of history rather than their political and military regimentation. Clearly our own Harry Elmer Barnes is right when he lays down, as a result of historical analysis, that no single factor may be assumed as a basis for historical organization, but several, to wit: personal, economic, environmental, spiritual, scientific, anthropological, and sociological, the prevailing interest to determine which is to receive the main stress.

Now we also understand von Ranke's stressing of the political factor. Only through such far-sighted government as it received under the aegis of Bismarck's intrepid and purposeful statesmanship, could the resources of the German people be nationally crystallized and employed. What with the fact of over one-third of all Germans being minorities in other commonwealths, without prospect of ever forming a political unit with their brethren of the Reich; what with the other fact, that the most strenuous and compact political party was marshalled under the alien leadership of Rome; what with the third fact that, until the end of the nineteenth century, the resources of the German nation could come to no focus of joint cultural endeavor by reason of the division of a great people into a number of particularistic states,—the political interest of Germany was indeed prevailingly political; hence von Ranke's dwarfing of the other factors of historic organization.

* This is an essay read before a recent conference of Ohio educators.

It is not difficult for the professor of history to guide his students to a balanced understanding of the factors that constitute the achievement of any particular group in any particular period, especially if they are sufficiently mature to profit by the seminar method, and the young ladies and gentlemen under his tutelage are sufficiently detached from athletic and social pursuits to devote the necessary amount of energy to research.

By embodying the results of his own efforts in lectures, and by assigning appropriate literature to correct one-sidedness in his text, the professor can largely prevent the overshadowing of one factor of historic organization by the others. And even then he will fail unless he subordinates all the factors that constitute the *res gestae* of history, as well as of the *narratio rerum gestarum*, to the main factor so generally overlooked now, that humanism stages a renaissance, namely, the Higher Power for which history is a scene of action.

Much is accomplished when the professor can point out, taking the history of the Reformation as an object lesson, that the economic factor of papal exactions from the people, the ethical factor of ecclesiastical corruption, the political factor of the rise of the bourgeoisie in consequence of the commercial revolution and of trans-oceanic discoveries, and the ridicule heaped by the humanist upon mediaeval superstition, all co-operated with the spiritual factors of a rediscovery of old truth in the Bible by Martin Luther, thus making possible the latter's success by the aid of men whose interests were patriotic, literary, economic, and ethical rather than evangelical.

But—and this is true also of those branches of history dealing with what we call purely secular affairs—the student will come far short of realizing the possibilities of historic lore, unless the professor, under the impulse of personal experience, does what the writer of history cannot adequately do, because he deals with the processes disclosed by the sources at his command—points out that

history, in one of its aspects, is a disclosure of God.

Schiller, not an unknown magnitude in the field of history, says: *Die Weltgeschichte ist das Weltgericht* ("the world's history is the world's judgment"). Much is accomplished when the professor can show by what processes the present has emerged from the past. But he falls short, after all, unless he discloses, in the tangled web of mundane occurrence—

That God, which ever lives and loves,

One God, one law, one element,

And one far-off divine event

To which the whole creation moves.

—Tennyson, in *In Memoriam*.

The morally diseased condition of the nation and of the world makes a greater demand upon the teacher of history than can be met by his success as interpreter of the activities and interests most vital in human existence and development, unless the spiritual, or idealistic, factors grouped by Harry Elmer Barnes with others involve an element this learned historian would repudiate—the disclosure of God in the current of human events for the purpose of disciplining mankind into spiritual strength and beauty. Napoleon delivered himself of a rather good wisecrack when he said that, in any given case, you could use of a man only what is left after you subtract from the sum total of his attributes his conceit. Paul Rohrbach, author of that stimulating classic, *Der Deutsche Gedanke in der Welt*, ("The German Thought in the World"), applies Napoleon's criterion to the nation. He shows that a nation cannot fulfil its historic mission while an extraordinarily large share of its wholesome energies are spent in neutralizing those of a negative, debilitating character.

Taking the cue from this German historic philosopher, let us compare our own country's ethical debit and credit, and see if we can strike a balance. What American can fail to recognize with gratitude the spiritual heritage transmitted by his colonial ancestors, great despite the barnacles of grave faults

clustering upon their virtues? The fear of God, the love of righteousness, the sense of spiritual values, the sway of conscience—if we lose these blessings, it is not because Pilgrim, Puritan, Lutheran, and Huguenot did not transmit them. That spiritual heritage is one great national asset for us.

The democratic touch of brotherhood that looks to what a man is himself rather than to what his ascendants have been; the generosity of wealth which has overspread our land with colleges and eleemosynary institutions; the inventiveness and resourcefulness of our people which has made America, in the past, so prosperous as to render the proletarian element in our population negligible in contrast with those in most European countries; the amazing success of our schools in anticipating a racial amalgamation of our heterogeneous population by a cultural one—these are assets of strength.

However, do they, in the present eclipse of prosperity, warrant this optimistic declaration of Professor Barnes:

According to the generally accepted position of the most enlightened modern students, man must be regarded as having attained at the present moment the supreme height of civilization which has as yet been reached, and as *having essentially before him a future of progress and improvement such as we of the present can have but the slightest comprehension?*—Barnes, *The New History and the Social Studies*, Chapter I.

We hope the gentlemen in Geneva feel that way just now: positively, we don't. The moral strength of the nation is vitiated by a love of temporal prosperity such as must lead to the destruction of humanity, religion, law, and national order, unless a remedy is applied. Greed, often operative as dishonesty in private and public life; crime; a tide of vice overwhelming much of the country's youth in its seats of learning; repugnance to conscientious work and surrender to a hedonistic philosophy, fed by our Sinclair Lewisses and Dorothy Parkers; last, but not least, the refusal of many of the most opulent of the nation to attain to a fullness of moral

stature through shouldering the burden of parentage—these are a few of the ills eating at our country's vitals which need to be checked in order to prevent swift and fatal decadence. When the Roman poet sang:

Balnea, Vina, Venus corrumpunt corpora nostra, Sed faciunt vitam—Balnea, Vina, Venus,—(Baths and women and wine destruction work on our bodies; But these constitute life, baths and women and wine),

he sang, vicariously, the swan-song of his country's greatness; and every historian who, operating with the anthropological principle of historiography, has learned that the modes of recurrent historical happenings are subject to law, may well apprehend that history will repeat itself. In view of what ails our country and the world, the professor of history is called to be something more than an analyst of factors that have resulted in the present complexity and perplexity, if he can be even that without a spiritual vision: he should be a prophet voicing the sentiment: "Jehovah . . . cometh to judge the earth: He will judge the world with righteousness, and the peoples with equity."

Unless moral health returns by the operation of forces not now in evidence, there is reason to fear the worst for the world and to deplore our own nation's inability to administer the healing unguent. Economic and political readjustment is necessary from time to time; but when a nation's *soul* is suffering from moral corrosion, a material remedy is as unavailing as the application of a principle in syntax to a problem in algebra. Capitalism is in eclipse; and so will its successor, Socialism, be, unless the moral corrosion eating at the heart of our nation is arrested.

God is in history, and He should be in the teaching of it. Bacon, surely not an ordinary mind living in ordinary times, wrote:

Historiæ decus est, et quasi anima, ut cum eventis causae copulentur (It is the beauty, and, as it were, the soul, of history, that events are duly connected with their causes).

Has the day returned when learning

must connote ignorance of God or indifference to Him, so that the historian refuses to sense a higher will and power than man's in history, bracketing himself with Laplace who, when asked by Napoleon why he made no mention of God in his book on the Mechanism of the Celestial Universe, proudly replied: "My science, sire, has taught me to dispense with the theory of a God"?

Learning as such is not skeptical. Nor is history devoid of traces of the Infinite any more than are the natural sciences. Herbert Spencer constated a First Cause of the phenomena with which his titanic intelligence majestically grappled. Eddington and Millikan find traces of Deity among the stars. And should we historians interpret *Geschichte* (that which is *geschehen*, has taken place) without a superintending higher Mind? Design, a higher purpose—is it not shown throughout the ages in that history bears out the commandments of the Eternal by showing those broken who have broken them? It is Edmund Randolph, of constitutional fame, to whom the sentiment is ascribed that God visits His righteous sanctions upon erring nations, since nations, unlike individuals, cannot be reached by retribution in eternity.

If one does not see traces of God in our national history, it is not because they are not there. The historian has an opportunity of playing the role of a prophet when he shows to those he is to lead One mightier than the statesmen of the revolutionary and secession periods, welding our people into one through providences bright and dark; when he discloses to his pupils, the part played by our great men at critical moments to carry out the divine plan, as Lincoln in the abolition of slavery; when he portrays the battle with and victory over selfish localizing tendencies appearing, now in one quarter, now in another; when he calls them to witness the thwarting of the imperial ambitions that threaten to turn the people aside from their true vocation; when, in the latter-day development of preda-

tory wealth he warns, in view of its corroding effect, against the belief in mere lawless power or material bulk to the destruction of faith in a God of righteousness; when, in contrast with the restive nations to the South, he rejoices in the divinely taught lessons as to the worth of national order and unity learned in hours of calamity and storm; when he shows the impending ruin of civilizations through a love of temporal prosperity unconsecrated to the welfare of the whole, because there was no moral power to consecrate.*

Our students in high school and college will make or mar our country as the motive of service or of exploitation, of serious work or of a flabby hedonistic philosophy, develops in them. Perhaps Luther has a nobler and truer conception of history for them than the humanist that believes in the perfectibility of the human race by its own inherent resources. According to Luther: *Non agimus, sed agimur a Deo*.

Accordingly there is in Luther's conception but one great will, the will of God, who ever interweaves with the ways of His own design the actions even of the foes of righteousness and truth, creating as the most important factor in the solution of the world's grave problems character—the precipitant of truth. The world's history, therefore, is a continuous act of divine creation. Creation is not a mere impulse giving to a well built mechanism the primal push, but the perpetual Energy, the *inquietus actor*, penetrating and quickening, or confusing and destroying, like the electric current according as it meets with yielding or obstruction.**

The writer prefers the conception of the great Saxon to that of the humanist. To go beyond a discovery and analysis of the secular factors of historic causation; to bring out of the multitudinous object-lessons of history spiritual monitions and empowerment; to stress the

* Robert Ellis Thompson, in *Divine Order in Human Society*.

** Machioro, *Luther, a Hero of Faith*.

"categorical imperative" in view of the wrecks of individuals and nations drifting to disaster upon the stream of history as the result of ignoring it; to disclose God in action upon the stage of history by showing moral wrong as the cause of social ruin—is that a task beyond one's competence as a professor of history?

If so, Bunsen, Hegel, Harnack were incompetent. Committed to dogmatism a competent professor of history will not be in that capacity; but the disclosure of a higher Power in the classroom by one who is himself in tune with that Power is no more a violation of the principle of separation of Church and State than is the administering of the oath in court or the summoning of the nation to worship by our president on Thanksgiving Day.

Such a view of history on the professor's part is bound to leaven his interpretation of history to the end that consciences are trained as well as minds. When the student realizes that his teacher is in touch and tune with a Power not traceable to mere erudition, he will not fail to perceive the Word and person of Christ as the source of that power. America and the world need minds thus trained. Is that view, logical forsooth for Luther's day, anachronistic for this day of national disquietude and international tension, and the universal fear of a world débâcle? Is it a sign of being abreast of the times to have no other answer to the never-silent question as to the "Whither and Whence" of historic happening than that of Persia's poet of pleasure, the author of the *Rubaiyat*: What, without asking, hither hurried whence, And, without asking, whither hurried hence?

The interpreter of history who is also a prophet will be glad to be anachronistic with Robert Browning who qualified as an interpreter of human life when he sang—conscious of his possession of a higher power than those had who were his equals in intellectual achievement, and whose equal was he:

As Rousseau, then, eloquent, as Byron prime
in poet's power—
Detonations, fulgurations, smiles—the rainbow,
tears, the shower,
Lo, I lift the coruscating marvel—Fame, and
famed, declare
Learned for the nonce as Gibbon, witty as wit's
self, Voltaire . . .
Oh, the sorriest of conclusions to whatever
man of sense
'Mid the millions stands the unit, takes no flare
for evidence!
Yet the millions have their portion, live their
calm or troublous day,
Find significance in fireworks: so, by help of
God, they may
Confidently lay to heart and lock in head their
life long—this:
"He there with the brand flamboyant, broad
o'er night's forlorn abyss,
Crowned by prose and verse; and wielding,
with Wit's bauble, learning's rod". . .
Well? Why, he at least believed in soul, was
very near to God.
Columbus, Ohio.

The Bible

Within that sacred volume lies
The mystery of mysteries!
Happiest they of human race
To whom their God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn.
—Sir Walter Scott

They Know!

It is no financial sinecure to put out a religious paper of any kind. It is even harder to maintain one that stands four-squarely for evangelical truth. The world knows its own, and it knows what is not its own. The editorial board of CHRISTIAN FAITH AND LIFE is strong. We hope it will prosper and lengthen its subscription list.—*Presbyterian.*

The Future Plans of the Drys

CLARENCE TRUE WILSON, D.D., LL.D.

THE Drys have plans. They have been a little slow to wake up. They are making their fight for the retention of the 18th Amendment under handicaps. They have no money, no political pull or party organization, no millionaire who is paying their bills. The very rich are all against them, expecting the poor man's throat to pay the rich man's taxes. The wet newspapers are against them, expecting to get \$100,000,000 started their way for

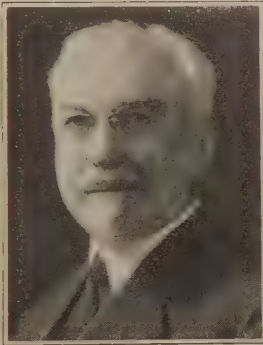
lose three times as much on milk and cream as they gained by increased grain demands and our merchants who have forgotten their old competitor will awaken when they learn that a \$5,000,000,000 rival has started and that that amount must be paid for by honest business men, besides the risk of drunken employees, neglected business and lessened income.

We do not give up the 18th Amendment and shall not until the 36th State has voted repeal. Then we shall obey the law, submit to a Constitutional Government and majority rule as the liquor interests and their sympathizers did not.

The 21st Amendment will do three things: It will automatically repeal the 18th, it will imbed the liquor traffic in the fundamental law of the United States, and in a time of depression it will absolutely ruin great legitimate business enterprises and whole industries that the selfish may have their beer at the expense of home and trade. The folks that think beer will pay their taxes, that the poor man's throat will relieve the rich of income taxes will probably discover that "man shall not live by beer alone."

In Pomona, California, I stood on a table addressing a vast audience in the park and over their heads I read nine signs, "Oranges, 5c a dozen." I asked when those signs went up. It was ten days after the beer joints opened. I asked why. They told me before that audience that when men went to the beer places and drank they failed to take home the usual sack of oranges on Saturday night for wife and kiddies. Hence no orange juice on the table, no demand for oranges, and hundreds of carloads of them rotting on the ground. Beer has displaced the demand. The beer drinkers drink it themselves; the oranges were for wife and kiddies.

The biggest restaurant in Washington reports that there is much activity



Dr. Clarence True Wilson

liquor advertisements. The society women are against them.

But we have the teachers on our side, interested in the welfare of their students. We have the preachers laboring for the welfare of the race. We have the thoughtful parents anxious for the safety of their children and grandchildren. We have the home-making, child-bearing women accustomed to think and plan for the welfare of others. We are going to have the farmers, hard working, too tired to think, but destined to wake up when the shoe pinches hard enough and the \$1,000,000,000 trade in fruit and vegetables built up by Prohibition begins to be withdrawn by the drunkards' homes. Liquor never took but one per cent. of their crops and they will

at night "since the beer," but that they have been compelled to cut their milk orders 50 per cent. and their cream orders down to one-half. About the only cash the milkmen of the United States have had to live on for three years was their milk check.

A blind populace stampeded by the wet press and the crooked politicians is rushing madly on to unregulated liquor selling. If the public opens up the floodgates of booze in this machine age with airplanes over our heads and automobiles and traffic jams in our streets, it will be due for a rude awakening. There will be visitors through the roof at night with the whole place smelling of liquor, and your little girl or your neighbor's on her way to school will be crushed on the sidewalk by a drunken driver. This will bring our people to their senses just a little too late and the fool farmer who is too busy to vote against repeal will find the beer bottle has crowded out the milk bottle. Nothing more than liquor can make an automobile driver a menace to society. Every auto in the world will be just as drunk as its driver. An automobile with a drinking driver is a deadly weapon. The nut that holds the steering wheel ought to keep sober.

What the Drys Plan Next

The Eighteenth Amendment lost, we shall start all over again the A,B,C lessons to the public that alcohol is a habit-forming, irritant, depressant, narcotic drug, detrimental to the human system in every function—not even satisfying the appetite for drink, but like the horse leach, crying, "Give, Give."

One of the old drunkards standing at the bar indulging too freely was asked, "Haven't you had enough yet?" replied, "Nope. Often had too much but never had enough."

We must teach them that the manufacture, sale and purveying to the public of intoxicating liquor in a tense machine age is not a business but a crime and that crime ought not to be imbedded in the Constitution of this Republic.

All temperance organizations will have to revamp their program—in many instances, change their names—reach out for the leadership of educated young vigorous minds and start a "No Drinking" crusade. Perhaps the words "total abstinence" and "Prohibition" can be largely eliminated, but "No Drinking" as a safe rule and the utmost restriction possible upon the engulfing liquor traffic will be the motto of the reform.

We must create a conscientiousness, an intelligence and a sentiment in harmony with the best interests of the human race and make public welfare predominate over dollars, especially the Almighty Dollar that we do not have. This is a note that will sound with startling surprise to a money-mad age under an administration that has never cast one glance at the subject of moral welfare in a wild series of experiments to get dollars flowing freely and has shocked all men with a sense of propriety by openly threatening to withdraw patronage from the States that do not vote wet and help repeal the 18th Amendment. It will not look well in history that tells how Thomas Jefferson signed the Declaration of Independence, George Washington the Federal Constitution, James Monroe the Monroe Doctrine, Abraham Lincoln the Emancipation Proclamation, Theodore Roosevelt the Peace Pact between Japan and Russia, Woodrow Wilson the Armistice, Calvin Coolidge the Kellogg Peace Pact and Franklin D. Roosevelt the Beer Bill.

Hereafter we should urge the findings of science that alcohol is a habit-forming narcotic drug and it should be treated like other narcotics which civilization is weeding out and all intelligent people avoid. The schools must be made to obey the law in teaching the effects of narcotics and opiates upon the human system.

We must show that only a doctor's prescription justifies the drinking of intoxicants and that no human body needs an alcoholic stimulant.

We must show that it is the height of social folly to organize temptation for

men and women, and children, and collect revenue out of their debauchery.

If repeal carries, a generation that has forgotten "Ten Nights in a Bar-room" must be re-taught what their fathers used to know.

Many a parent who has referred to prohibition as a joke will pay the balance of their lives by furnishing a drunken son, or what is worse, a drunken son-in-law, as an inevitable consequence of re-opening the licensed liquor store.

The church must get back to its work of moral suasion to save the drinker and his family. The dependence of its members upon law and the loss of spiritual concern for the man accounts for its failure to hold the conscience of the country. "The letter killeth, but the spirit giveth life."

If we lose the 18th Amendment, no one in this generation will live to see it again. There will be a dreadful reaction against the reign of rum, but it will be blocked by thirteen wet States, and we will not get National Prohibition again while the generation is on earth that lost it. We must never attempt it until we have won securely at least forty States and demonstrated that we can influence and make the people want to observe the law.

I must say today what I said 15 years ago so frequently, if we get forty States we can pull over the remaining eight, but if we rush prohibition through with thirty States, we will not be able to pull over and hold the eighteen remaining.

NOTE—This article was received by us several months ago.—F. J. B.

Religion Fixed in a Changing World

C. H. BUCHANAN, D.D.

THERE has been so much said of late about a changing world, and about the "new" things, and so much about discarding the "old" that some religionists have developed a fear complex. They have had to give up so much that was once thought to be sacred but which has been found fictitious, they stand in expectation of having some spiritual essential taken away from them. But in this such fear is ill-grounded. The church may need to change her ways and her opinions to adjust herself to the changing moods and fancies of society. But not so with religion which relates to the unchanging God. Religion, therefore, is one of life's *eternal verities*.

The church, as the embodiment of religion as it operates in human nature, in order to adjust herself to the progressive world, must change. But this change is not in principles but only in her modes of operation to different conditions of men. Since religion relates mankind to the eternal Spirit which

never changes, it cannot change, for "God is the same yesterday, today and forever."

The changing of progressive humanity is a matter of course. Personality requires every one to be himself and to think for himself. And since all men are different from each other in the way of thinking, it is to be expected that they should reach different ways of thought, and find varied expression of conclusion. Since the days of the Reformation and the discovery of the western world, mankind has been on the go. This we call progress, and feel it to be the normal attitude of untrammelled, free humanity. We feel that "progress is divine," and only by progress can man find his destiny, and make the world a fit place to dwell in. Non-progressive nations are left behind, they lose out and are forgotten in the race of life.

Man in a Moving Universe

As the term *universe* implies, all the world is in motion, about some far-off

center. Yet this universe is not without fixed laws of substance and energy. Science has discovered this, and without fixed principles in nature there could be no science. Even the varied human life must have fixed laws. Life has been thus from the beginning of history. Men in all ages have been the same; they have had their imperfections, their hopes and fears, their struggles and victories, their honors and disgraces, their sense of right and justice. If this were not the case how could there ever have been developed a literature, history, or a science? Man must have fixed principles as his standards and guides. Hence he must have an orderly world, not one of chaos and confusion. His God is a Being of fixed order, not chance. As the astronomers used to say: "Order is heaven's first law."

One can discover that the best of our modern thinkers are accustomed to hark back to the ancient civilizations for their standards of excellence. The philosophers cannot get away from Plato and Aristotle, and the mathematicians are tied up with Euclid, and have never gone beyond these thinkers in some things. This would imply that there is a law of thought and truth in all ages, a fixed principle in science and philosophy which does not change.

Besides, nature has her fixed ways. The seasons continue unchanged; the laws of nature are the same; by no manner of means can a cow be induced to give wine or liquid gold in place of milk. Man may change his way of thinking, his wearing apparel and his daily habits, but the same old sun rises in the east and sets in the west. In this day of clamouring for change, we do well to remember this fixture in nature. It is because man has a fixed universe within himself that he can be himself. Without fixed laws of thought how could he think or reason or know himself and his fellow man? His progress rests on the fact that nature stays fixed.

The progress we enjoy is for a purpose; the old must give place to the new and better, which is the law of energetic

life. Then is it not foolish to demand change for change's sake, when nothing is to be gained thereby? In this case those who crave and worship change are foolish creatures, preferring the impossible and the unthinkable. A "chance" world without law and order, and an ultimate purpose would be a madhouse world. The advancing world does not progress without a designing mind and a guiding hand, and such a pilot is found in our religion.

Religion, the Guiding Hand

The safe counselor which all men need is found in religion, which puts us *en rapport* with the divine, which points out the way, strengthens the soul and inspires its best impulses and hopes. Religion's action in mankind has given us a theology, theology has given us a church, and the church has given us worship and evangelism. All of these resulting agencies are in cooperation with humanity, therefore, may differ, or err as humanity does. One's theology takes on the shadings of the individual mind. A harshly disposed individual feels that his God to meet his conception of perfection, must be harsh, unrelenting. The gentle, lovable natured man feels that God must be gentle and compassionate. The more civilized, broad-minded man feels that his God must be cosmopolitan, omniscient, and a God of love. This is not to admit that the idea of God is but the projection of the human mind; but it is to say that as men advance they become more capable of interpreting more truly the real character of God.

As men advance to a more perfect state their theology must change, and as this changes, the church must change, and the methods of investing religion for the uplift of humanity must put on more beautiful garments. A minister may leave off his "surplus robes," but he does not thereby leave off his deep-seated religion.

For the expression of religious sentiment men have resorted to poetry, art and literature. In all ages the best ex-

pressions of theology have been found in the hymns of worship, as in the Vedic Hymns, the Psalms of David, in our great church hymns and Gospel songs. In them the religion sentiment is ever the same. This does not change; religion in the log meeting house is the same as religion in the jeweled-windowed cathedral of the great city. The manner of worship may change, but not the God we worship. Religion in the peasant is identical with that in the heart of the king. The robes change neither the man nor his God. When rightly lived, religion inspires and consoles all alike. The conditions and interests of the man may differ, but not the spirit of religion.

Sir Isaac Newton could lay aside his astronomy and pick up his Bible, and draw nearer to God in his private room, as he tells us, than he could while sweeping the heavens with his telescope. Astronomer, scientist, and the common people, all alike, find God to be the same loving Heavenly Father, the same in all ages.

It is unreasonable, therefore, to speak of religion changing with the whims of society. In all ages, as men got near the true line of thinking they found the same religious inspiration and comfort. Accumulating rules of worship, social customs and social prejudices have too often burdened religion and almost stifled its flame. But when these are cast off, the same religious fire is ever felt. The great reformers—Calvin, Luther, Wesley, Whitefield, Edwards, Moody and others—all were each benefactors of mankind, because they taught not a “new” religion, but a truer approach to the throne of God. Their theology may have differed, but not so their religion. That remained the eternal truth, which all could recognize and receive. Every man has his individual theology—theory of religion. One may be an agnostic, or atheist, or a plain sinner; yet

each has his own thoughts about religion. Some repudiate it, while others ignore it, but they each must admit their relation to religion,—even if to condemn it. Man in his nature is “incurably religious.”

The Slow Moving Church

It is to the credit of the church that she finds that the religionist is “a slow pedestrian in the cross-country race” of change. The Modernist would make capital out of the fact that the many scientific textbooks are out of date in ten years, while religion sticks to the truths and ethics of centuries ago. But as the conservator of the truth, the church must move slowly. She is the guide and watchman of the right. She has had to readjust herself to human institutions because she speaks to the human race and must use their vehicles of thought. Her task is to lead the thoughts of men and not trail them.

The thoughts of men, in philosophy, psychology, science and medicine, are constantly changing. Fifty years ago there were eighty discarded geological theories in France alone. Such changes are constantly experienced in all lines of thought. Then, if religion were to race with the world to be the first to take up “new truths,” before they have been tested out, see what a predicament she would be in when these “new” things have been discarded! She would be not the safe harbor of the world, but the “drift wood” and laughing-stock of sensible men.

The church should be a bulwark of defense to mankind in conserving and defending the truth, not a band-wagon into which men may climb to lead the van of the unthinking herd of mankind. She may receive condemnation for her hesitancy, and may have to be very patient till the truth is tested out, but when the fogs of uncertainty have cleared

We are grateful that such a magazine is published, and find much of profit in its pages. At the end of each year I have the copies bound and placed in the college library here for the use of our students. It is especially in demand by those taking courses in philosophy.—*Prof. W.*

The Library

BETHEL THEOLOGICAL SEMINARY

DAUL MINNESOTA

away, the church, like a lofty mountain peak, will be standing there as firm as the eternal rock of ages. There she stands as the great headland by the turbulent sea of life to guide men into the safe haven of truth.

In the Days of the Deists

In the days of Hume and Voltaire, philosophy advanced the conception of a far-off God, denying his immediate existence in the world and His communion with the souls of men. Then, under such teachings, the church lost her influence with men and all was dark; when men carried their dirks under their belts and brother feared to meet brother in the street. Yet there were those who were true to their old time religion and were active in her service. Then the Puritans and the evangelists took up the old battle cry and went forth not to war against the prevailing philosophy directly, but to proclaim the power of the old time religion and its efficacy to save the souls of men and to lift up the fallen and to make good citizens of all classes. The evangelists and their "praying parsons" went forth spreading such truths all over the kingdom of Great Britain, and thus turned old England back from the road to ruin.

How did they accomplish such wonders? by proclaiming the "new" religion and the "new" morality, and every "new" fad? By no manner of means. They proclaimed the eternal verities of the God of Israel, the spiritual kingdom of the Lord Jesus Christ and the present power of the Holy Spirit, and the experience of sins forgiven. And, lo, men by the thousands rose up all over the kingdom to bear witness to the truth they knew in their own experience! It was the same God whom David served, the same divine love which Christ pro-

claimed, and the same Spirit which, all down the centuries, enabled men to follow their blessed Lord and to die at the flaming stake rather than deny him as their redeeming Lord. This same unchanging religion, being declared all over the earth, has won millions to Christ. The reports for 1932 tell us that 927,252 new recruits reported for the kingdom of heaven in America alone that year. This does not spell any need of a "new" religion in this restless, roving, changing America.

Let it be said for the encouragement of those who had become alarmed over the demands for new things in religion, that the Creator has woven the strain of religion into the souls of men in every land and for all time, and these strains will vibrate in spite of all changes.

The Modernist is continually riding the hobby that the "new" is found in nearly all the recent books, in philosophy, biology, and in the introduction to nearly all the liberal sermons. Hence the youths of today are confused and scarcely know what change to expect next. Fear because of this much changing, so far as the future of religion is concerned, is a foolish fear. A wise church will adjust herself to established truth and be stronger thereby. To cling to old customs which have become outworn, is not a part of wisdom. The fixed truth is back of all science. God and his Spiritual, like the heavens, remain stationary.

In 1833, the students at Hamden-Sidney College were greatly alarmed over the star shower, and woke up their president to say that they believed "the end of the world had come." At first he said: "Gentlemen, I believe you are right." Then gazing towards the north pole a moment, he said: "No, boys; there stands that north star, and as

I AM very glad to say, the first present I saw Christmas morning was CHRISTIAN FAITH AND LIFE for 1933, from my daughter. She knew I would be lost without it. I might add, it has always been very welcome in my home.—S. H.

long as that star is fixed in the heavens we are safe!"

Thus it is with our religion; as long as our Pole-Star, Christ, remains fixed in our faith, our religion is safe. Theories may come and go, but religion bringing us the joy of the divine presence, is eternal.

Some Eternal Verities

In the changing world religion has her unchanging principles, her "eternal verities," which give her distinction and worth:

(1) Religion reveals an orderly universe. In this she long since anticipated science, declaring: "The Lord by wisdom hath founded the earth; by understanding hath He established the heavens."

(2) Religion cherishes and sustains the vital, indispensable hopes of the race. A materialistic, scientific age becomes pessimistic, hopeless, and suicidal. Religion sustains when all else fails.

(3) Religion sustains the native dignity of mankind. Every new scientific discovery seems at first to lower the dignity and pride of the race. But religion comes to his relief. Man after all discoveries, is still the object of special divine care. Is not all science man's work?

(4) Religion secures a future for the race. Science points to oblivion. But one in a hundred thousand is remembered. Man asks, Is life worth living? Man at best sickens and dies. But religion paints his struggles with a halo of glory; gives all his triumphs a thrill; his every act is noble; the obscure warrior is a hero. Since there is a God, man's life is never a failure.

(5) Religion enriches life, making it luminous and rich in opportunities and fascinating enterprise. Ours is a world of song and beauty, a whole new kingdom of finer values to establish. The stout heart and strong faith need

not want for combat, zest, and romance, in a world like this.

(6) Religion supplies the basic needs of the ages. As she is concerned with the timeless and the fundamental in human experience, why should she adjust herself to the shifting moods of every epoch and human whim?

(7) Religion implies permanency. She fortifies herself with the fact that she is not building for ultimate ruin. There is reason, wisdom, and justice, in all she does. God's universe is a perfect one, and man's destiny is a part of the divine perfection.

(8) Religion furnishes the realm of the fellowship of saints, a joyous journeying to the land of promise.

(9) Religion is the pole-star of the race. She has ever hoisted the ideals towards which all men should move,—purity, honor and excellence.

(10) Religion's motto is: "What doth it profit a man though he gain all the world and lose his own soul?" An eternal crown is her highest reward.

Richmond, Kentucky

The Difference

When the ungodly and the godly fall into the same sin, how can we distinguish between them? By a simple test—a test by which you may know a sheep from a swine, when both have fallen into the same slough and are in fact so bemired that you can hardly tell the one from the other. The unclean animal—the swine—in circumstances agreeable to its nature wallows in the mire; but the clean animal—the sheep—fills the air with its bleatings, nor ceases to struggle to get out.

"We cannot gaze enough on Thee,
Thou Fairest of the Fair;
Our hearts are filled with ecstasy
As in Thy face of radiancy
We see such beauty there."

After Death - What?

J. W. NEWTON

SOME real believers, children of God, have shrank so from eternal punishment for the unsaved that they have embraced the teaching of the unconsciousness of the dead until the resurrection. After the judgment before the great white throne eternal blessing with Christ for the saint; eternal unconsciousness for the lost. What, then, has Scripture to say of the condition of the children of God after death?

In Psalm 73:24 is a passage given to instruct the godly in divinely revealed truth. This whole Psalm of Asaph is most needed revelation of great practical truths. Scripture revelation would not have been complete had this Psalm been lacking. Truths are made known in it that are needed daily. God would have his people wise, and here is found divine wisdom for every one; many puzzling questions are answered in this Psalm of 28 verses. Verse 24 reads: "Thou shalt guide me with Thy counsel, and afterward receive me to glory."

The last clause is given different renderings. The Numerical Bible renders it "and afterwards in glory Thou wilt receive me." A note says:

It is to be acknowledged that the simplest translation of the text here would be, "after [the] glory thou wilt receive me." The difficulty is as to the meaning of this . . . The translation, as given above, is accepted with slight modifications by Hebraists generally, the words in question being both treated as adverbial forms.

If the simple ordinary text is read, the sequence is natural and easily understood. Here the speaker is guided by God's counsel; afterward and there in glory he is received. God guides him here; God receives him to glory there, the latter following at once the former. Is this the teaching of the New Testament?

The first answer is found in Christ's assurance to the penitent thief, "Verily, I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43). The thief had requested, "Lord, remember me when thou comest in Thy kingdom."

Christ assures him that he has not to wait till then, but that very same day he was to be with Christ in paradise.

Next take four words that Paul wrote to the Philippians, "to die is gain." What did death mean to this man who had been in paradise? "What I shall choose I know not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Phil. 1:21-24). Nothing can be clearer than that to this man of God death was no long or short period of unconsciousness. Death was gain; what gain would unconsciousness have been to Paul? There were just two futures before him, life here with continued service to God's people; or death which was the being with Christ. Nothing could be simpler or plainer.

Lest it might be thought that perhaps death was gain only to Paul, we are given in 2 Cor. 5:1-9 to know what death is to all believers. Here it is not "I" but "we" to show that all are included as is emphasized in verse 10 where it is made plain that all believers are included in this passage, which please read.

Here as in Paul's case in Philippians there are just two states: "at home in the body," and this is being "absent from the Lord." The other state is, being "absent from the body, and to be present with the Lord." "Present" is being at home; "absent" is being away from home. Just as Paul was in a "strait betwixt two," so here he shows that all who are Christ's have just these same two states before them. No third state of unconsciousness is possible, but just the two states.

What comfort for every one who has received Christ as Saviour! Death is gain! Why should any one of those who are Christ's shrink from being with Him? The only question is, Have you believed on the Lord Jesus Christ? Do you know He saves you now from sin, that your sins are all gone for ever? Are you taking Christ daily as your

Lord and only Saviour? Do you know Him, and is He dearer to you than all else? Then surely for you to depart and be with Christ will be nothing to dread or fear. But if you are in doubt, give yourself into His hands to be saved, kept, guided.

What is after death for the unbeliever, for those who reject Christ, who hate Him? Is there consciousness or not? How does Scripture everywhere present this momentous subject? No one who reads this believes that one dying in sin, unbelief, hatred of God and His Son will enter any future place of happiness. Take the ordinary people of the world, those who have no thought of God or of His Christ, who get all their pleasure right here in this world. For them to lose the things which give them happiness will be misery. They have no Christ to go to. To be in His presence would only increase their anguish. Knowing every day and hour of their lives since infancy, that they must die and leave all they have here in this world, yet they have sought all their pleasure in the things around them. They have not a single treasure laid up in heaven.

Now to tell such people that death is just passing into unconsciousness suits them perfectly, but is doing them the greatest harm possible. God has revealed His love for mankind through Christ, and in love Christ told men again and again of their eternal ruin by sin. At the end of Mark 9 is one of His most solemn warnings to dying sinners. Better lose a hand, a foot or an eye than to be cast into the abode of the lost, "where their worm dieth not, and the fire is not quenched." Men hate Christ for such words. Why? He is warning them against that which they may avoid. They do not want to be warned of impending doom. But they have God to deal with, and He has given such warnings that no man can blame God for anything. "They are without excuse."

Almost the last words Christ uttered were a warning of impending doom, of "everlasting fire, prepared for the devil and his angels." This for those who have rejected Christ by failing to show mercy to His people. Christ's Apostles did not fail to warn the world of its

doom. Paul, Peter, John, Jude showed to men their danger, the ruin of sin, and the salvation in Christ. For nearly two thousand years men have had these warnings before them, with God's call to repentance and faith.

Plainer words of warning could not be written than are found in the first three chapters of Romans. Christ's warnings and entreaties are taken up and carried on in the epistles and Revelation. Christ's words of warning as to future punishment accorded with the teachings of the Jewish leaders, and His merciless personal application to them as they stood before Him aroused their angry hostility to fury. The Gospel narratives show these things. There is no hint of future nonentity in any of Christ's words, but they show that there is conscious existence and woe for the unsaved after death. Were it not so, could He have narrated the experiences of the rich man and Lazarus in Luke 16:19-31 as He did?

If the Jews had not believed in the consciousness of the dead, Christ would not have spoken these words to them, but His word confirmed their belief and proved it to be true. Then Christ has given the book of Revelation to confirm the truth of what had been taught all through Scripture as to the future. He has given the weightiest kind of warnings in it as to punishment certainly coming after death, as well as coming judgments upon this earth. Christ's warnings against impenitence and unbelief are so vivid and powerful that those who stand before the great white throne will have no excuse for unbelief.

One question may be asked. Why does not Scripture record the experiences of persons who died and were raised from death like Lazarus? 2 Corinthians 12:4 with Luke 23:43 give the answer. The penitent thief was to be with Christ in Paradise, showing that is the name of the abode of saved ones after death. To this place was Paul caught, and there he "heard *unspeakable words, which it is not lawful for a man to utter.*" For this reason no person raised from the dead uttered any words concerning their experiences after death. They were restrained by the power of God.

But He has permitted many godly

ones like Stephen to speak of a glimpse granted to them of what is just before those who "die in the Lord." Instance after instance is on record of faces lighted up, of words spoken of surprised gladness and wondrous joy as in entrance upon the change of death, they saw and heard what they were entering upon. Unconsciousness was not before them, but something "far better" than this life. Paul wrote Phil. 1:21-28 eight-

een years after the events narrated in 2 Cor. 12:4; wrote with his knowledge of what there is after death for God's children. In 2 Tim. 4:6-8 he wrote of what is coming after Paradise when Rev. 21:1-7 is entered upon. All such Scriptures fall into place when seen properly, but nowhere is there any hint of unconsciousness for believers in Christ, or for the impenitent, unbelieving dead.

Toccoa, Georgia.

Cooperation or Separation?

EMMA G. COLE

THE answer to this question will determine the future usefulness of the organized church to curb or counteract the forces of evil that grip the world and that have brought about a compromise between the church and such forces. The tendency to unite, to cooperate, is apparent along all lines of world affairs; consolidation, mergers are advocated the better to work for a common goal.

If the goal is alike desirable to all concerned, union is an effective aid toward reaching it. If, however, parties asked to cooperate have different aims and ideals, cooperative work is impossible. If such work is undertaken it is inevitable that aims and ideals of certain of them must be modified or eliminated,—usually eliminated. No advance can be made when insisting on different directions. The end must challenge the united efforts.

The day has come when the church also is urged by the world to unite forces, and to abolish denominational lines, and to abolish those methods of evangelism that have sustained and nourished it through centuries,—which methods conflict with modern thought and ways—and to unite with the world for the betterment of man and his environments. We have come to a parting of the ways—to a time of decision.

The fact that modernistic thought and the predominating ideas of the

world repudiate historic Christianity, centered around Christ the Virgin-born Son of God, and the atonement by His shed blood upon the cross, should be sufficient to warn the church that no common efforts with the world are possible.

The ideals of the church instituted at Pentecost, and those of the world are diametrically opposed; the aims are as far apart as then. The lapse of time has made no difference in the character, or in the demands of the world, the flesh, or the devil. They still would destroy allegiance to the Son of God.

The church may throw out its convictions one by one, but there will be only a brief lull and then a demand for more concessions. The forces of evil respect no protest against control, no armistice. They battle right on whether there is surrender or a standing up to the fight.

Separation, therefore, and not cooperation, is vital to the life of the true church. The call from God has ever been a call to separation, except in so far as there is to be a unity of the separated. It cannot unite with the world in labor together for a common end. When and wherever it has joined forces it has been drained of its vitality, has fallen away from its steadfast loyalty to Christ, and has been led into captivity.

Evidences of this truth are found over all the land. Hymn books of the sur-

rendered churches are being revised, leaving out, in numerous instances, those hymns that refer to the blood of our Redeemer, and to His second coming. False shepherds of the sheep, from the pulpits, are denying the inspiration of the Scriptures, affirming the human parentage of the Christ, denying that He arose from the dead.

Worldly men are appointed on the boards whose ways and methods are not of the Holy Spirit. Churches are now supporting and defending the very evils against which they once made war.

Professing Christians seem eager to prove that the Bible is at least as capable of mistakes as any other book and have presumed to "shorten" and alter it. With Christ to present, and His way of salvation, it is offering jazz and motion pictures, advertizing clever and amusing entertainments—while the very life of the nation depends upon the saving message, the keeping power that it once proclaimed.

Cooperation with the world has often brought leaders of religion to be enemies of Christ and has silenced the voice of warning in the face of dark, menacing clouds of evil, visible on every hand. Forms and ceremonies, candles and rituals are offered as substitutes for the healing, saving, steadying Gospel that the world is suffering for. The Christianity of any day must be judged by the impact it makes upon the world.

"These that have turned the world upside down are come hither also," said the sinners of Thessalonica when Paul

and Silas brought the truth to that city. The same truth preached as fearlessly would turn the world upside down to-day. But because of union with forces hostile to the commands of God and true Christianity the church stands impotent, and now is on the defensive, lifting but feeble hands against apostacy. Those that came with subtle flatteries of "co-operation" have become the robbers and the captors.

Is any one so blind that he cannot see the peril? Was there ever more need of a rallying of all God's people? The church is certain to be controlled by the evil in the world, or by God.

Let all of His people who have eyes to see the peril to the Body of Christ, the church, rally to the call to separation found in 2 Cor. 6:14-18:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said: I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—1 John 2:15.

Northampton, Massachusetts.

That Christmas Gift

Give yourself the satisfaction of a good deed and your friend or relative the benefit and delight of a paid subscription to CHRISTIAN FAITH AND LIFE for 1934. It is one of the few American magazines regularly summarized by the outstanding *British Religious Quarterly*. This indicates its quality. Give this magazine your boost and coöperate with us. Your friends need the guidance and stimulus that this magazine always brings with it. Make it a Christmas gift to them. We will enclose a neat Christmas card, your name on it, with all Christmas gifts. Your friends will think of you every time they see and read a copy of this magazine. Think it over; then do yourself and us a service!

Christianity not an Iceberg Religion

C. H. BUCHANAN, D.D.

IF the teachings of religious liberalism were followed, an iceberg would be a fit symbol for what Christianity would soon become. Dr. Charles Eliot, late president of Harvard, made the unqualified statement that:

The religion of the future will be intellectual and not emotional. Religious emotion is the result of defective education. When education and science have done their work emotion will cease.

This statement goes out as the dictum of science; and science we know is too often considered as an inerrant something, a kind of a god that can make no mistake. Men forget that even science is a human something. Outside of the human mind there can be no science. When nature's ways are found out and systemized, we call that "natural science," but even this is a human conclusion, and like all things human, may be wrong.

Where human opinions are the basis, we have philosophy; hence in the above statement we have only Dr. Eliot's philosophy or opinion. In this light one can see why science and philosophy often blunder and must be changed. Hence we must guard our vocabulary of thought and be very hesitant in receiving "new truth," or when a so-called scientist attempts to blaze the trail for religion in the future. In nothing should one be more wary than with this statement that all emotion will fade from religion and it be left without the power of feeling, rejoicing, and the impulse to action and soul response to spiritual impressions.

If it were possible to arrest all emotions and intuitive thought in religion would that not be to wreck the very nature of man himself? In other words, is not emotion as much an essential part of man as reason or memory, and has it not as much right to a place in his religion as has any other factor? In

spite of all prejudices, this conclusion cannot be avoided.

Because religious emotion has been abused by some foolish people, it has become a fad of late to discourage such an impulse. Recently one calling himself a "scientist" actually made the statement that eventually even laughter would disappear. Said he:

Since the world is becoming scientific, laughter is disappearing. Who ever saw a scientist laugh?

If the trend of modern science is in that direction, and it shall rob mankind of the mental medicine of pleasantries, so that man can find no nook of wit and humor, into which he may slip and regale himself with merriment and laughter, and thus foil the thrusts of care, is not the trend of science entirely wrong?

That certain scientist by a continual study of the dark side of scientific studies, have lost their finer qualities, is a fact of history. Dr. J. G. Romanes confessed to falling a victim to this evil. The same trend of thought was confessed by Mr. Charles Darwin. When a youth he was an affable, congenial person, preparing for the ministry. But as science was a new fad in his day, he took up that study. So packing his Bible in his luggage, he took passage on the *Beagle*, for a scientific cruise to South America. In no great while the atheistical crew laughed him out of reading his Bible and referring to it as an authority. With him science did its deadly work. Said he:

At the age of thirty poetry of many kinds gave me great pleasure, and music was a great delight. But now for many years I cannot endure a line of poetry, and I find Shakespeare so intolerable that it nauseates me. I have lost my taste for pictures and music. The loss of these things is the loss of happiness, and may be injurious to the intellect and more probably to the moral character, by enfeebling the emotional nature.

Mr. Matthew Arnold was of the opinion that:

The permanent virtue of religion is that it lighted morality and supplied the emotions and inspiration for carrying man along the way to perfection.

Yet with some great scholars there is a difference. John Stuart Mill was considered "the greatest thinking machine in England." He was educated by his atheistic father. At twelve he knew more Greek than the professors at Oxford. At thirteen he discussed with his father Gibbon's *Rise and Fall of the Roman Empire*. At fourteen the great mathematicians lifted their hats to him. During the other generation his name was uppermost in literature.

But who today reads Mill or cares for his teachings? "There was no fire in his boiler," no life to his soul. He was asked how he would feel if his principles were universally accepted? His reply was: "I would not *feel*." In his *Autobiography* there is not a single reference to his mother. By it one could not prove that he was born of woman. He was the consummate flower of culture—the culture of the dilettanti. The world soon passed him by; yet this man wrote three essays on religion: *The Nature of Religion*, *The Utility of Religion*, and *Theism*, all of which sleep on the dusty shelves of oblivion.

Mr. Huxley, true to material science, was as cold as an iceberg.

But can the world become like these men? By no manner of means. The world has found that "fun is better than physic," that gladness gives life its zest. Man, a bundle of nerves, needs the paradise of pleasure and the nook of refuge from long weary hours of toil. Thus he conserves his health and his sanity. Emotion is the sunshine of nature, giving joy to love and sparkle to life.

The Victory of Emotion

A true history of human events shows the real value and power of emotion. It has a fountain beyond the ken of man;

like the winds, it moves where it will. Emotion is the springboard of great actions—as the very word implies. All great enterprizes have their origin somewhere in the realm of emotion, and all great men when unspoiled, are creatures of emotion, such as love, joy and the impulse to great endeavor. They all rejoice in great victories—as in the case of Kepler, who after twenty years of intense study, reached his astronomic conclusions and, falling down upon his couch, said:

The book is written to be read now or a century hence. I will indulge my delight!

Here was even a scientist enjoying the raptures of an emotion! Emotions are not all expressed by tears; there are various expressions of that faculty. It is when leaders are able to arouse the people by stirring their emotions that great results follow. Thus Mark Antony routed the murderers of Julius Caesar; thus Peter the Hermit stirred all Europe by his eloquent, "*God wills it*," resulting in the Crusades. Shakespeare, by his appeal to the dramatic emotions, has for four centuries held the plumes as the prince of dramatics. When Wellington, standing up in his stirrups, shot forth the thrilling command: "Let the whole line advance!" Napoleon was swept from the field of war forever by a seaswell of the emotion of battle frenzy.

Dry logic has its place in the world, as has sedate science; but he who dreams that the ideal religion—the religion of the future—is cultural and without emotions, forgets the origin and history of the religion of Christ. He forgets that great crowds hung on the words of their Lord, milling and elbowing each other to get near him. Because of the charm of his emotional speech, the common people heard him gladly; and with this same impulse, the newly inspired Peter, on the day of Pentecost, delivered his masterly discourse, defying the very mob which had crucified the Lord Jesus, by which they were "cut

to the heart" and "three thousand were converted in a day."

When one recalls the fact that the liberalists always discourage emotionalism, one wonders if they do not see in it their waterloo of defeat, seeing that by it the waves of unbelief are overcome and sedate skepticism is made to bow its head and hide away in defeat. Formal skepticism is always a foe to religious enthusiasm, as was David Hume, who discouraged all religious activity, however cultural, if in any way it was evangelistic.

The Musical Emotion

Music is nature's voice, vibrating from every source. Music is emotional, not intellectual. Men and birds sing, not knowing why, but because it is in them to sing. What influences mankind like good music? All religions have their music, and no other surpasses Christianity for her gracious songs of salvation! Great revivals have been had without any preaching; but who ever heard of a great revival without music—great anthems, and gospel hymns?

Music is the language of the soul, heard in all lands and in all ages. On the waves of great music millions have been swept into the kingdom of heaven. Without music, without emotion, Christianity would become an iceberg religion, and for her nothing would be more ruinous. The people would no longer be distressed over sin's dominance, and they would be contented to rest at ease in a sleepy religious atmosphere. Being satisfied with the *status quo*, they would not be sufficiently antagonistic to evil, and would not push evangelism. Thus they would soon reach a spiritual dead line. The annual reports from the territory where liberalism is dominant, stand in proof of these statements. Such conditions are a dark foreboding for religion; and we dare say, nothing suits the enemy of religion better.

That such an influence has long hindered vital Christianity in America,

is a matter of history. It dates back to the days of James Freeman, and King's Chapel, in New England. Leonard Bacon in his *History of American Christianity* (p. 224) tells that at the close of the Revolutionary War, many of the Tory families went to Nova Scotia, and with them went the rector of King's Chapel.

At the conclusion of peace, a very popular graduate of Harvard became the lay reader, and he became highly esteemed. Being elected rector, he soon made it known that he was not in harmony with much of the English Prayer Book, and the Church voted to amend the order of worship. So that by a large majority, in 1785, the First Episcopal Church in New England became the First Unitarian Church in America.

This was not the beginning of Unitarianism, in America, however. Since the days of Freeman this belief has had in Boston its best advantage, perhaps, in all the earth. Yet, with its reputed culture and its coterie of illustrious preachers, this Church has not succeeded in a truly Christian way. It has not been ablaze with desire for the salvation of lost souls; it has not been evangelical, and of all the major denominations, it has grown the least. Why? because it has forsaken the great inspiring principles of Christianity. Like moonlight, it has beauty enough, but lacks warmth and the power to generate new life.

The Soul's Great Need

Such a dead religion is not satisfactory to earnest souls. The normal soul has its hunger and can recognize its own needs. In recent years in New England, there was quite a swing back from Dr. Eliot's educational religion. A minister of that cult inquired of Dr. Charles Goodsell whether he would preach to his audience. Dr. Goodsell asked: "Can your people stand my message?" The reply was: "We must have more religion." After the address—and all who know the speaker, can imagine its nature—Dr. Goodsell said: "Of all the ad-

resses I have ever delivered none has ever been received with more enthusiasm." Here were people actually hungry for the warm, sweet emotional message of Jesus' love. Such a message invigorates the soul; it warms the heart; it brings God near, and makes Christ real to needy souls.

In the educational, dry religion, there is an essential lacking: the inspiring, regenerating power is not there. The emotions of life are wanting. A Boston pastor of some two hundred years ago, told the story of his day. Mr. Cooper said:

Under Mr. Whitefield's preaching the whole city was ablaze with holy fire. More people came to me in one week in deep concern about their souls than in all of my twenty-four years' pastorate.

Mr. Webb said the same in substance. As many as one thousand came to him in the space of three months, and this condition remained for the space of two and a half years.

Surely this could not have been achieved by Dr. Eliot's cultural calmness. Nor could the 927,252 accessions to Christianity—not including infant baptisms—have been gathered in by the "calm" method, during the year 1932. After two hundred years, Mr. Whitefield's footprints still remain, making America a very different country from what it might have been, with only "education and evolution." With evangelical agencies at work the condition is bad enough; but if there had been added to natural depravity the deadening influences of a philosophy which discourages vital godliness and evangelical activity, may heaven help the country. It would have become an iceberg for souls sure enough.

Such a condition will not and cannot encounter and defeat sin, and breathe new life into degenerate souls. What preacher fully awake does not feel the spirit of John Knox when he said: "Give me Scotland or give me death!" He who is not aroused under such conditions and will not put forth his mightiest to redeem the times is recreant to duty, if

indeed he is not a slacker and traitor to the cause of Christ.

Supremacy of Great Preaching

Great preaching has its victories in all ages, and it is emotional in the best sense. Those who heard the great reformers, such as Savonarola, stirring all Florence at the risk of his life, or Martin Luther against all Catholicism, or President Dwight of Yale against the dominant unbelief of his day, or Phillips Brooks in his sweeping oratory, or Marvin or Mouzon and Moore, can say the great emotional sermons are not an evidence of ignorance and weakness. Such souls aflame with holy love for souls, unconscious of self, enwrapped in the atmosphere of divine truth, only tell what to them is as real as life itself.

All strong, great oratory is an argument in favor of legitimate emotion. The oratory of Demosthenes was a storehouse of vast information. When he addressed the Athenians against the Macedonians, his audience rose up in might and said: "Let us go fight Philip." Great oratory is the language of great souls and great hearts. To know this one had but to hear Mr. Gladstone in his Midlothian campaign, in which at seventy he won his greatest oratorical victory. Let Mr. Morley tell the story:

He bore his hearers through long changes of racy periods as if he were now a hunter, now a bird of prey, now a charioteer of fiery steeds kept well in hand. One could hear the pity and dark wrath of a prophet, and the rushing mighty wind and fire running along the ground.

By just this emotional oratory Samuel Davis awoke the sleeping Virginians, and established the first Presbyterian Church in that State. By the same emotional oratory he awoke England and Scotland and secured funds to establish Princeton College. By the same force America has been kept from stagnation and death, and been a redeeming agency till now.

Was not Dr. George Jackson right when he pointed out the lack of power in the sermons of today? Said he:

Are we not growing too quiet, too tame and subdued? There is lack of blood under the skin of many of the pulpit occupants.

Dr. Jowett was right when he said:

If the Church would be pure she must be passionate. Elevation of Christian character depends upon affection. A fiery heart creates a self-purifying atmosphere.

The calm, dignified church, as one of many institutions, will have her little day, and die out. But when men shall

consider that the Church has gone stark mad on the salvation of souls, then will she be in position to swing this planet into line with the divine Christ. In all ages such agencies have had power to save souls and perpetuate the kingdom of heaven. To call such a spirit the result of ignorance and emotional weakness, is to libel the mightiest known agency for the uplift of mankind.

Richmond, Kentucky.

Nero and Christianity

BRUCE M. METZGER

TACITUS, born about A.D. 53, spent most of his life in Rome, and died about 117. His *Annals*, more properly titled *Libri ab excessu divi Augusti* (*Chronicles after the death of the divine Augustus*) extend to the death of Nero, A.D. 68. This history was published by Tacitus about 116. Hence, the following record commends itself in that it was composed near enough to the events recounted to insure reliable sources, and yet far enough away to eliminate that lack of perspective always present in the judgment of contemporaries.

The fragment below was written around several of the many infamous deeds of Nero, Emperor of the Roman Empire. Aptly called "the spawn of Satan," he startles even the blasé with the multiplicity of outrages which dot his career. Beginning with the murder of Britannicus, his brother-in-law, in rapid succession followed the murder of his mother, the murder of Burrhus, his prime minister, the murder of Octavia, his wife. Thereupon followed the burning of Rome and the first persecutions of the Christians.

With this event the bloody campaign of Nero was well under way. His crimes and follies multiplied with bewildering rapidity, the most conspicuous being the murder of Lucan, the poet, and Seneca, the philosopher, and the murder of another of his wives, Poppaea—whom he

killed by a kick. After his depraved lusts had full play, Rome soon became a scene of gross licentiousness.

Such was the man under whom the newly founded Christianity had to fight for existence.

Tacitus' Annals XV, 44

"In order to silence, if possible, the report [that Rome was set on fire¹ by his own orders] Nero determined to transfer the guilt upon others.² For this purpose he punished with exquisite torture a race of men detested³ for their evil practices,⁴ by vulgar appellation commonly called Christians.⁵

"The name was derived from Christ, who in the reign of Tiberius⁶ suffered capital punishment⁷ under Pontius Pilate⁸ the procurator⁹ of Judea.⁶ By that event the sect of which he was the founder¹⁰ received a blow that for a time checked the growth of this dangerous superstition;¹¹ but it revived soon after¹² and spread with recruited vigor,¹³ not only in Judea (the soil that gave it birth), but even in the city of Rome,¹⁴ the common sink into which pours all the horrible and foul rites like a torrent from all quarters of the world.

"Nero proceeded with his usual artifice. He found a set of profligate and abandoned wretches, who were induced to confess themselves guilty,¹⁵ and on the evidence of such men a great multitude of Christians were convicted, no

indeed on clear evidence of their having set the city on fire,¹⁶ but rather on account of their sullen hatred of the whole human race.¹⁷ They were put to death with intense savagery, and to their sufferings Nero added mockery and derision.¹⁸ Some were covered with the skins of wild beasts and left to be devoured by dogs;¹⁹ others were nailed to crosses;²⁰ numbers were burnt alive, and many smeared over with inflammable materials, were lighted up when the day declined, to serve as torches during the night.²¹ For the convenience of seeing such an inhuman spectacle,²² the emperor lent his own gardens. This melancholy drama was accompanied with a horse-race, and honored with the presence of the emperor, who mingled with the populace in the dress and attitude of a charioteer.

"At length the fiendishness of these proceedings filled every breast with commiseration. Humanity relented in favor of the Christians. The manners of that people were, no doubt, of a pernicious tendency,²³ and their crimes called for the hand of justice; but it was evident that they were sacrificed²⁴ not for public good, but to glut the rage and cruelty of one man only.²⁵"—*Partly after Murphy.*

Glossary

1 In A.D. 65 fire ravaged a great part of Rome. This conflagration and the persecutions that followed occurred about two or three years before the death of Paul.

2 Following the example of Adam (who blamed Eve for his fall) and Eve (who, in turn, blamed the serpent). Gen. 3:12, 13.

3 "If the world hate you, ye know that it hated me before you." John 15:18.

4 Atrocious crimes—such as infanticide, cannibalism, incest, etc.—were attributed by the pagan world to the early Christians. For the cause of alleging this new sect to be thus guilty, see 17 below.

5 "The disciples were called Christians first at Antioch." Acts 11:26.

6 "The reign of Tiberius Caesar. Pontius Pilate being governor of Judea." Luke 3:1.

7 See Acts 2:23.

8 "Pilate saith unto them, Take ye him and crucify him." John 19:6. Pontius [pronounced pōn'-shī-ūs] Pilate is not mentioned elsewhere by any other Roman historian. Josephus (a Jew. A.D. 37-95) writes that Pilate was procurator of Judea from 26-36. (*Antiquities*

XVIII:3:1) and was deposed by Vitellius, the legatus of Syria, for killing so many Samaritans while suppressing a religious uprising (*Ibid* XVIII:4:2). "Late legends condone the behavior of Pilate, crediting him with becoming a Christian. He is enrolled among the saints in the Coptic Church." (Robertson, A.T.: *Some Minor Characters in the N. T.*, p. 50.)

9 This extract from the *Annals* of Tacitus may well have been secured by him from the official notices which would be sent to Rome by the procurator of Judea (i.e., Pilate).

10 "Jesus, the author and finisher of our faith." Heb. 12:2.

11 Any foreign religion, that was not the national worship, would be so termed.

12 Very soon. Only 53 days elapsed from Good Friday until Pentecost, when 3,000 were saved under Peter's preaching. Acts 2:41.

13 For the simple reason that "the Lord was adding to the church daily such as were being saved." Acts 2:47 (literally translated).

14 As an indirect result of "a great persecution against the church at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria." Acts 8:1. The new Way spread in Rome until even Nero's own servants had been born again. In about 63, Paul could write to the church at Philippi, "all the saints salute you, chiefly they that are of Caesar's [Nero's] household." Phil. 4:22.

15 Perjury is ancient. The same thing happened to Jesus Christ (Mark 14:56) and to Stephen (Acts 6:11).

16 Certainly not! and Tacitus admits it.

17 This charge is surprising. There was certainly nothing in their conduct to account for such virulent animosity against them. How then did it arise? There are two explanations. One, suggested by Gibbon, is that the Christians and the Jews were regarded as being very much the same. Hence, hatred felt against the Jews was also directed, undiminished, on the Christians. "Clearly Tacitus did not take the trouble to inquire into the matter, but accepted the popular misrepresentation of the character of the new sect, colored, as it was apparently, by reminiscences of the terrible Jewish war." (Frost: *Annals*, note *in loco*.) The other explanation relative to the genesis of this impression that Christians harbored "a sullen hatred for the whole human race" is that most early Christians abstained from participating in social gatherings and popular amusements, since these included acts of pagan worship. This would be mistaken for sullenness and irascibility. See the reference to this in I Peter 2:12; 3:16.

18 Compare Christ's humiliation on the cross. Matt. 27:39, 44.

19 Heb. 11:37. Dogs in eastern cities were half-starved, wolf-like beasts that roamed the streets at night in search of garbage.

20 Tradition has it that Peter was crucified head downward. See the recondite allusion in John 21:18, 19.

21 Truly they were "the light of the world" in more ways than one! Matt. 5:14.

²² "We are made a spectacle unto the world, and to angels, and to men." I Cor. 4:9.

²³ But Pliny the younger, about 110, in Bithynia (see I Pet. 1:1), discovered after an intensive investigation that the sum total of their guilt was that "they met on a stated day [Sunday?] before it was light, and addressed themselves in prayer or hymns to Christ, as to a god, binding themselves by a solemn oath, not for any wicked purpose, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust reposed in them: after which it was their custom to separate, and then to re-assemble to eat their meal together [Lord's Supper?] in a manner perfectly harmless and inoffensive." *Letters* X:96.

²⁴ But, "he that loseth his life for my sake

shall find it." Matt. 10:39.

²⁵ It is with good reason that Tertullian in the strain of exultation declares that Christians "for their innocence, their probity, justice, truth, and for the living God, were burnt alive. The cruelty, ye persecutors, is all your own; the glory is ours."

Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:1, 2.

Middletown, Pennsylvania.

How Christ Treated Sham

HENRY S. KEYES, M.D.

ON the day of our Lord's triumphal entry into Jerusalem, He went into the temple, and there, looking around, he observed all that was taking place. We may know the impression His observations made upon Him from what He did at the temple on the following day. It now being the eventide, He went out to Bethany with the twelve to spend the night. During that time our Lord evidently decided on His action relative to the sham performances that were going on in the temple. He carried out this decision the next day when He drove the money-changers out of the house of God. Thus we may learn His attitude toward sham worship and service.

He arose early the next morning and set out for Jerusalem. On the way He became conscious of hunger. Seeing a fig tree afar off standing alone, and having leaves, He went to it, expecting to find figs—although it was not yet the season for the fig trees to bear their ripened fruit. He found "nothing but leaves" on the promising tree. It was a *sham* tree, professing to be what it was not. A barren tree holds its leaves longer than a fruitful tree does.

Now, being already filled with righteous indignation at the sham worship displayed at the temple, He gave expression to His emotion by saying to the fig tree: "No man eat fruit of thee hereafter forever" (Mark 11:14).

Now Jesus had lived in that country for thirty years, and it is reasonable to believe that He knew something about fig trees. Is it reasonable to think that the Son of God would go to this tree afar off, if He did not expect to find fruit thereon to satisfy His hunger? But He did not condemn the fig tree for its own sake. He used it as a parable to teach His disciples—and all subsequent generations—an important lesson. The fig tree, because of its leaves, was proclaiming that it had fruit when it really had none. Therefore it stood as the representative of sham professions of religion. In rebuking and condemning it, our Lord rebuked and condemned all hypocritical professions of piety. Positively, He taught that people should be genuine; they should not be like the Scribes and Pharisees. By this apt object-lesson our Lord taught this important truth in a most impressive way. His disciples could not help remembering the school they had attended that morning. Ever afterward, if they were tempted to make a false show of goodness, they would remember how Christ condemned the barren fig tree with its "loud profession" of dense foliage.

The sequel proves that they had taken their lesson to heart; for the next day, as the disciples passed that way again, they called Christ's attention to the fact that the tree had withered away. To

ebuke outward sham and pretension
He replied, "Have faith in God." By this
He meant that their piety should be of

the heart, and not merely a matter of
outward show.

Los Angeles, California

Quo Vadis?

REVEREND CHARLES L. RICHARDS

IN preparing for the ministry of
Jesus Christ, our Redeemer, my
father took a full college course. This
was followed by one year at Andover
Theological Seminary, a second year at
Union Seminary, and a third year at
Auburn Seminary, from which he grad-
uated in 1845. In my preparation, one
year was spent at Western Reserve Pre-
paratory School, and four years later
graduated from the college. Then I
spent one year at Princeton Seminary
and two at Union, and was ordained by
the Cleveland Presbytery June 13, 1877.

Naturally, therefore, I have been in-
terested in all these institutions, and
especially in Cleveland Presbytery, for
over fifty years. With reference to An-
dover Seminary and its surroundings,
Dr. Lyman Beecher once said: "They
grafted heretical churches on orthodox
stumps." In other words, some eighty
Congregational churches became Unit-
arian by a process of manipulation.

Union, Auburn and Princeton Semi-
naries and the Cleveland Presbytery
could give us several chapters of inter-
esting modern history—but let us sim-
ply refer to the last ten years.

The famous Auburn Affirmation (pub-
lished, by the way, at Auburn, N. Y.)
belittles five fundamental truths of
the Bible, including redemption through
Jesus Christ. Said the committee:

The number of signatures (1274) is far
greater than the committee had anticipated.
Furthermore, the committee has certain knowl-
edge, through many letters and conversations,
that, besides the signers, there are in our
church hundreds of ministers who agree with
and approve of the Affirmation, though they
have refrained from signing it.

Since these 1274 names have been
published with the consent of the per-
sons to whom they belong, no harm or

injustice is done in mentioning any of
them. The Affirmation had a hearty
welcome in Cleveland. Twenty ministers
of the Cleveland Presbytery signed it.
Among them you may see the name of
Rev. Joel B. Hayden, a graduate of
Union Seminary, 1912, who formerly
served a Cleveland church supported by
our Home Mission Board, and who is
now in charge of Western Reserve
Academy at Hudson.

The college was moved to Cleveland,
and became Adelbert College of Western
Reserve University. Rev. James D. Wil-
liamson, who graduated at Western Re-
serve in 1870, and at Union Seminary
in 1875, and who served as Acting Presi-
dent of Western Reserve University for
two years, also signed the Auburn Af-
firmation. So also did Rev. Howell M.
Haydn, a graduate of Western Reserve
University, student at Auburn Semi-
nary, ordained by the Cleveland Pres-
bytery, and now the Instructor in Bibli-
cal Literature in the College for Women
at Western Reserve University.

The well-known dissecting Biblical
critic, Dr. Arthur Cushman McGiffert,
was a graduate of Western Reserve and
Union Seminary. He was the Russell
lecturer at Auburn Seminary in 1924-
25, and preached the Baccalaureate ser-
mon at Western Reserve in 1924. As
President of Union Seminary, he gave
an address at Union the next fall. Here
are a few excerpts from that address:

Old beliefs are changing, and old ideals are
losing their authority . . . Many of the old
beliefs about the physical universe that are
found in the pages of the Bible and early
became current in the church, have been
proved erroneous, and are no longer generally
accepted by intelligent men . . . We suffer
today because Christianity has been com-
mitted to an outworn science . . . Another
pressing need of our day is the need of moral

sanctions to take the place of some of the old sanctions under which the fathers lived. With the development of modern culture, the belief in an avenging God and eternal punishment has gradually faded out; we no longer threaten men—as Jonathan Edwards did—and expect them to be impressed as his hearers were. It is not simply that men do not believe the lurid doctrines of an earlier day, but that they have widely outgrown the whole legal interpretation of God's relation to the world. Rewards and punishments after death, if they have not been lost sight of altogether, have certainly ceased to exert the commanding influence they once did . . .

Parallel with the loss of the old religious sanctions, is the loss of the old religious authority—an infallible church and an infallible Bible . . . Nothing better has ever happened to the Bible than the modern change of attitude toward it . . . The doctrines of predestination, Biblical infallibility, the virgin birth, cease to elicit faith, and many lose their belief in divine realities altogether; the Puritan Sabbath and the moral conventions of the old evangelicalism cease to command the conscience, and many lose respect for all moral obligation.

My Alma Mater and the Cleveland Presbytery which ordained me were tangled up with Auburn and Union Seminaries, well known for their liberalistic tendencies and teaching. Hundreds

of ministers, including many of the said Presbytery, overtured the General Assembly for organic union with the Congregationalists. The Assembly of 1925 (p. 175 of the minutes) passed the following action:

"That the Presbytery of Cleveland and other Presbyteries and Synods, where the situation is similar, be encouraged to work out plans of co-operation and union in their local areas," etc. And the Assembly is to meet next May in Cleveland! It is to be feared that the coming Assembly will be expected to take similar action to that indicated above.

The Presbyterian, in speaking of the movement for "organic union," has this to say about it: "Obviously this search requires concessions on both sides, and such concessions have been gladly and cheerfully made."

Yes, it seems that there must be "organic union," even if our most precious fundamental doctrines must be sacrificed. Well may we ask the vital question with which we began: *Quo vadis?* Whither goest thou?

Poynette, Wisconsin

The Gospel of the Holy Spirit

GEORGE W. RIDOUT, D.D.

THE gospel of the Holy Spirit is more prominent today than usual. This is a good sign. In our Revivals in Brazil this was the great central truth. Oh, that the prominent preachers of the large churches would give place in their preaching and program to the Holy Spirit! What changes would happen; what awakenings!

The Baptism of the Spirit is a great Bible doctrine. Bishop Jesse T. Peck, one of the preachers of a Full Gospel among the Methodists, said:

"The reception of the Holy Ghost is a baptism of holiness. He is, by way of eminence, the Holy Ghost, as the sanctifier of believers, as the great source and efficient agent of holiness in

the church. He alone can give the light which reveals the necessity of purification. He alone can move the great deep of the heart to abhor sin and pant for holiness. He alone can excite that abandonment of self, that complete reliance upon Christ, which consecration implies. His power can cleanse and renovate the soul; can fill it with 'perfect love.' It is the Church, the whole Church, that needs this purification. Its worldly tendencies mar its distinctive character. Its corruptions cripple its energies. Its imperfections make it fearful, where the boldest courage is demanded. Inasmuch as the vision of the Church is obscure, the life of the Church feeble, the holiness of the Church deficient, and the power of the Church inadequate; and as the special gift of the Holy Ghost, promised

in the Gospel, is alone a baptism of light, a baptism of life, a baptism of holiness, and a baptism of power, it follows conclusively that *the baptism of the Holy Ghost is the great present want of the Church.*"

Furthermore, touching the Holy Ghost, let me add this from an exchange:

1. "The Holy Spirit strengthens and bears us up in our weaknesses and troubles, that we may not faint under them.

2. "Prayer is one special means by which the Holy Spirit helpeth God's children in their troubles. Troubles are sent not to drive us from God but to drive us to him.

3. "The prayers of the godly come from God's Spirit. He prayeth in us and through us. Jude 20.

Some of the high privileges of those who have the Holy Spirit dwelling in them.

1. "Information. The Holy Spirit teaches them. John 16:13.

2. "Illumination. The Holy Spirit enlightens them. John 16:15.

3. "Confirmation. The Holy Spirit witnesses. Rom. 8:16.

4. "Inspiration. The Holy Spirit inspires prayer. Rom. 8:26.

5. "Inclination. The Holy Spirit guides. Rom. 8:14."

Well said Thomas Upham, the eminent divine, "One of the most decisive marks of the presence of the Holy Ghost in his fullness is a resigned and peaceful state of the spirit originating in *perfect faith* in God."

Conviction for sin is almost a forgotten doctrine and experience. Why is it that we do not have more of it?

C. F. Andrews, that great missionary of India, in his book, *What I Owe to Christ*, told of his conviction thus: "An evening came when I was quite alone in my room and had prepared for rest. In the usual formal way, I had knelt down for a few moments at the bedside to say an evening prayer. Then, without warn-

ing, the strong conviction of sin and impurity came upon me with such overpowering strength that every shred of false convention was torn aside, and I knew myself as I really was." A discerning and spiritually-minded tutor at Cambridge greatly helped him. The gleam which he caught led him by strange ways to India as a missionary among the "untouchables."

To the question, *What I Owe to Christ*, these words of Bernard explain everything:

Jesus, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Jesus, Thou Joy of loving hearts!
Thou Fount of life: Thou Light of men!
From the best bliss that earth imparts,
We turn unfilled to Thee again.

NOTE.—Dr. Ridout has just returned from an extended Evangelistic campaign in Brazil. He will be open to engage in Evangelistic work in churches desiring assistance. His address is: 506 Fourth Ave., Haddon Heights, N. J.

Electricity and Its Wonders

Electricity has opened up, as it were, a new world to us, and it is impossible to say how much farther it will go, in lightening the burden of human life by enabling us to use this wonderful power as our servant. But the possibilities of the use of spiritual power reach far beyond anything that merely physical forces can accomplish.—*Archdeacon Neve.*

I am a Rose

I was a seed once. God planted me in his garden. I grew—I grow. I am only a thorny brier now. Some day a bud will appear; it will blossom and reflect the goodness and beauty of my gardener, and fragrance of my perfume will sweeten the atmosphere. Deep down in my soul there is unseen, yet surely there, unrevealed beauty; potentially I am a lovely flower, though I am an ugly weed now. Yet even now I am a rose.—*George Earle Owen.*

Dinosaurs and Scientific Duplicity

ROWLAND V. BINGHAM

THE Toronto *Star* recently reported an interview with one of Toronto's scientific investigators. The professor is known as a palæontologist. He has been very active in digging up skeletons and fossils, and more than a year ago, out in our Canadian West, was in search of dinosaur bones. Right in the same strata he came upon the skeleton of a dinosaur and the skeleton of a man, embedded together in the same layer. Instead of recording and publishing his find, the professor realized that his discovery would make a complete upheaval in all the geological and biological theories of the scientists today. They are persistent in their idea that animal life must go back into the millions of years, while human existence can only date a few thousand years back. But here was a single find that smashed the whole of their theories.

What did he do? Accept the fact and change the theory? No! he held on to the theory and later has sought to publish his facts with a new theory. For a whole year he kept silent until a bright idea struck him. This Indian must have pitched headfirst down a crevice in the rocks to find his bed alongside the dinosaur skeleton already buried for millions of years! A bright idea which was at once published to the world.

It is this method of evasion of facts in the realm of modern investigation that leads one to doubt the honesty of many of these scientific professors. This is only one of many discoveries that have smashed the theories of the evolutionist and the geologist who is attempting to fit his rock discoveries into that biological farce. It is known by the sketchings in the caves in France and similar discoveries on the North American continent, that man did live on the earth at the same time as these mammal monsters of bygone days, and not only by the testimony of inscriptions in caves, but in records.

Anyone who has read the story of Marco Polo's travels in the thirteenth century will recall the fact that in his visit to Madagascar he tells how the

natives there described a great flying monster that was large enough to light on the back of an elephant and carry it up in its talons into the air. They gave the actual measurements, which Marco Polo records. It is an easy but unscientific evasion of historic fact to bury that kind of thing for millions of years in the past, when a living witness describes the existence of the same animals and birds in his own day. They treat such records as myths and fables, and yet ask one to accept their own writings today at face value.

Perhaps one of the most striking contradictions of the scientific theories has come in recent years from California. There in a little bitumen pool they commenced to find skeletons, and they fished out from that pool of tar hundreds of skeletons. When these skeletons were put together, they found that there in California animals never associated with that area had been discovered in this pool, and in almost every case they were larger specimens of their own species than any in existence today. In the museum at Los Angeles one can see the remains of elephants with tusks that outclass any modern exhibitions of ivory; lions that tower above any known specimen today. Moreover, there were camels there, animals supposed to belong to the desert, all fished out of one insignificant little pool.

The scientists are guessing as to how they came there. Our readers can make just as good a guess as they. Then when they have decided how many millions of years they have been there, it will be interesting, in view of their evolutionary theory, to raise the question as to why all these specimens of the long-distant past are so much larger than the modern ones of their kind.

Then away up in Siberia they have another problem to explain. There, encased in the ice and perfectly preserved, are tropical animals, also of very large form, frozen and preserved for centuries or millenniums.. How came they there? Why are they again such marvelous specimens of their kind?

Christians need have no fear of the facts and discoveries of science; but they have a right to protest against those men who, under the protection of doctor's degrees, juggle the facts and hide the truth.

We are sorry that this Toronto professor took a whole twelve months to think out such a flimsy theory to explain away the natural conclusion of his own discoveries.—*Evangelical Christian.*

"Re-Thinking Missions" Re-Thought

REVEREND W. A. CARVER

ALL that has been written in criticism of "Re-Thinking Missions" is probably justified and richly deserved.

The title is not well chosen. Re-thinking is thinking anew, or after, and certainly the book, taken as a whole, is not a "thinking of God's thoughts after him," but rather reveals the thinking of men who are evidently not in sympathy with the evangelical method of saving men from their sins. Nor is it so much an "inquiry" as it is a fault-finding criticism of missions in general and an attempt to rationalize and humanize the method of fulfilling Christ's command to "disciple all nations" in the intent and power of the Spirit of truth. The educational and medical features of modern missions, according to the laymen's commission, should be divorced from the preaching of the gospel and winning of mankind to faith in Christ as its Saviour and Redeemer, forgetful of the fact that He who "went about doing good" often said to the one he had healed: "Go and sin no more." He did not separate his physical and mental service from his spiritual service and why should the missionaries do so? "A word spoken in season"—how good it is!

What of truth and acceptable suggestion the laymen's report contains (and that there is such is admitted) are so overshadowed by its evangelical bias as to render it objectionable both to the missionaries abroad and the societies at home that foster their work. How can it be otherwise than an offence to the followers of our Lord and Saviour, Jesus Christ, especially to those who are carrying out the Master's commission (Mark 16:15, 16) to "Go into all the

world and preach the gospel to every creature, . . . He that believeth shall be saved, and he that believeth not shall be damned"? Let the appraisers, for politeness' sake, if they will have it so, read it "condemned" (R. V.) for "damned," no matter, it amounts to the same thing. Were Jesus or Paul in the flesh today and had read "Re-Thinking Missions" the former would have repudiated it at once, no doubt, and the latter would "withstand" its authors "face to face." Think of Paul, who, having been "provoked" (Acts 17:16, R. V.) at their worship of idols, saying to the Athenians (vs. 22,23, A.V.): "Ye men of Athens, I perceive that in all things ye are too superstitious," or again, "very religious," in which case the authors of the Revised Version are inconsistent, as compared with verse 16 (just cited) for as I passed by and beheld your devotions, I found an altar with this inscription, 'To the Unknown God.' Whom therefore ye ignorantly worship, him declare I unto you"—think of *him* giving his endorsement to this ultra-modern and compromising publication. Think of Jonah going to Nineveh because he was afraid not to go after his experience in the whale's belly ("Woe is me if I preach not the gospel."—Paul) and calling a meeting of its citizens and saying to them: "Ladies and gentlemen; you have a great city here, of which you may well be proud. I find many things here to admire, both in the appearance of the city itself and in the hospitality and conduct of your citizens but, if you will pardon me for alluding to the subject, I fear there are excesses practiced in your midst that are not the best for you. They may have escaped your attention and therefore you are in a sense not to blame.

It is my humble judgment, however, that you could and should work a reform, which will be to your great advantage. We have a population in Jerusalem of a very high moral order and a fine temple, where our people worship Jehovah, but of course our western ideas and customs may not appeal to you, as you have your own teachers and ways of worshiping and would not want

to discard them. But think this matter over and may I just suggest, what if some day, say within a month or forty days your beautiful city should be destroyed by fire or earthquake? Sodom and Gomorrah, you know, suffered such a calamity and there's no telling when or where a like calamity might happen. Thank you."

Lakewood, Ohio.

For Your Scrap Book

The Name of Jesus

In other words, the name of Jesus indicates that he was the long-looked-for Messiah; the Seed of woman who was to come in the fullness of time to bruise the serpent's head and deliver the world from sin. All the titles by which the Messiah was known under the Old Economy are gathered together in this name: "Son of Man," "Son of God," "The Desire of all Nations," "The Wonderful," "Counsellor," "Mighty God," "Everlasting Father," "Prince of Peace," "The Bright and Morning Star," "The Sun of Righteousness with healing in his wings": all these are briefly comprehended in "Jesus."

Glad Tidings

Luke 2:10

With the song of the angels in our ears, with the spell and passion of our Saviour's spirit upon our hearts, how shall we spend our Christmas? First of all, with Him. It is His birthday. Because He lived we live here and shall live more gloriously hereafter. Begin the day with Him. Look upon His face. Let Him kindle the lamp of your soul. Then with Him live your day. To those dear ones in your home bring your love. Thank God for them and they will thank God for you. Give simple gifts that shall symbolize your love. Think of Christ at Christmas.

Do not send gifts to those who know no need. Send them your love. Write

them a letter. Let them hear in the glad accents of your voice the echo of angelic acclaim. We have a Saviour, and in Him we have everything. Glory to God in the highest; because Love has found a habitation in the hearts of men.

If you have money for many gifts or few, give something to the children of the poor. Remember the sick and the homesick. Do as Jesus did. He blessed the children. He had compassion. You have no sorrows that He cannot heal. Spend the day with Him and the saddest of memories will become sweetest. If no gift is left at your door and no friendly voice wishes you a merry Christmas, you have the gift of God's love, and His voice speaks gently if you will only hear.
—*Rev. Charles Aubrey Eaton.*

Saviour and Friend

Christ came not only as a Saviour: he came as a Friend to stay by us, saying, "Lo, I am with you always: even unto the end." He is "an help to the poor and to the needy in his distress, a refuge from the storm and a shadow from the heat when the blast of the terrible ones is as a storm against the wall." Ah, there are many who in the bitter hours of trial and adversity have run to him, like homesick children to their mothers, who can testify of his loving kindness on this wise; "This poor man cried, and the Lord heard and saved him out of all his trouble!" They know how he "upholdeth with his hand." I

like the rendering of Luther here: "The Lord catcheth him with his hand and lifteth him up."

A New Name

In some of the Oriental churches it is the custom of those who have accepted Christ to call him by a new name, not *Jesu* but *Jesui*, the final vowel standing for the first personal pronoun possessive; meaning "my Jesus." This is the faith that makes the great salvation ours. Christ on his Cross saves no man; it is Christ coming into the heart, as through an open door, and taking possession and control of our lives, so that we can say "My Lord, my Life, my Sacrifice, my Saviour and my All!"

New Year Resolutions

How often have we forgotten our covenant in the year gone by! But the blood of the great altar on Calvary has not lost its efficiency; it still cleanses from sin.

And now we face another year. It is pleasant to remember, but still more pleasant to hope. There are things to be forgotten, such as our outlived sorrows and pardoned sins; and other things to be anticipated with exceeding joy as we reach forth and press toward the mark of the high calling of God in Christ Jesus. In memory of the old year we raise our Ebenezer, saying: "Hitherto hath the Lord helped us." In prospect of the year before us we tighten our girdles and set forth confident that the Lord will not fail us. Our faces are toward an unknown land, where no human foot has trod; but our Guide has been there and knows the way. The past and the future are alike to him. Wherefore we are not afraid.

Lead on, Master, into the tasks and perils, the trials and duties, the privileges and responsibilities of the forthcoming year! We put our hands in thine; hold fast; suffer us not to let go. For we know that our salvation is not by the strength of our hand-clasp, but by thy mighty grip on us. Thus girding

our loins and renewing our covenant we face the future. Lead on, Master, and we will follow thee!

With Him Peace; Without Him Defeat

While the passing of the old year and the coming of the new bid us to gather up the past and to separate the good in it from the evil, to utilize the present to its utmost value and opportunity, and to prepare for the future of time and eternity, yet no mortal man, with his sin and limitations can accomplish this. If left to himself in this task, he must fail and be lost. But we have in Jesus Christ our mighty Lord, Saviour, Friend and Brother. If He is with us and for us, none can be against us. Without Him, all fails. The first and most important thing for the new year is to be found in Jesus and to be bound to Him by His unfailing love, and by His gift of an undying faith. Then all is well, and we have peace. But without them, defeat is sure.—*D. S. Kennedy, D.D.*

Safeguards for New Year

The secret of a Happy New Year is to get right with God and to keep right with him. With this end in view, two safeguards are provided for us. One of these is prayer. If we ever come to the crossroads and are in doubt "betwixt the worse and better reason," let us straightway look unto the hills from whence cometh our help; and we shall hear a voice behind us saying, "This is the way; walk ye in it."

Peril and Pleasure

In one of the prisons of the Tower of London is an inscription, rudely cut by some prisoner condemned to death, perhaps, and listening for the footfall of his executioner; "*A passage perilus maketh a port pleasant.*" So shall we be saying when, safe home at last, we "tell our voyage perils o'er." In that day, when we see face to face and know as we are known, and when the light of God's countenance shines over the past,

we shall understand the saying that is written, "All things work together for good to them that love God."

As the Day, So our Strength

The year is before us. The paths diverge; one is the path of self-will; the other is the way which God has marked out for us. Which shall it be? We cannot see behind the veil. Thank God we cannot penetrate the future! If some of you had known a year ago the trials and disappointments and heart-breaking sorrows that awaited you you would scarcely have had the courage to move on. Blessed be the Fatherly love that hides the distant scene. "I'd rather walk by faith with God than walk alone by sight." He knows; let that suffice. He knows and promises that as our days our strength shall be. Wherefore let us be of good courage and cleave unto the Lord, who has marked out the pathway step by step; and as we journey let us sing.

The Cost of Dodging Duty

A king placed a heavy stone in the road and hid to see who would remove it. Men of various classes came and worked their way around it, some loudly blaming the king for not keeping the highway clear, but all dodging the duty of getting it out of the way. At last, a poor peasant, on his way to town with his burden of vegetables for sale, came, and contemplating the stone, laid down his load, and rolled it into the gutter. Then, turning around he spied a purse which had lain right under the stone. He opened it and found it full of gold pieces with a note from the king, saying it was for the one who should remove the stone.

Under every cross our King has hidden a blessing. We can turn back from a cross, or go around it, but we are eternal losers if we do. We cannot dodge the cross without dodging God's blessing, and we cannot refuse it without endangering our crown—He is watching.—*Sel.*

The Patience of God

One may well wonder at the marvelous patience of God, His long-suffering, His forbearance. Can it last indefinitely? The answer seems to come to us in the words: "Jesus Christ, the same yesterday and today and forever." Like the rainbow given to Noah as a pledge that the flood would never be repeated, so Christ is God's pledge and assurance to us, that the love manifested in His life and death will never fail; will last through all time, because Christ is the Eternal Son of God, whose words and acts can never lose their power to help and to bless and to save all those who come unto God by Him.—*Southern Churchman.*

Our Hopelessness Without Christ

It is only after we have come to know Christ better, and better, and even better; it is only then that we come back to Him with more and more conviction of our utter and everlasting hopelessness but for Him and but for His all-sufficient salvation.—*James Fraser.*

Power of the Indwelling Spirit

1 Corinthians 3:16

The Jews' temple was an architectural triumph of marvelous beauty and wondrous magnificence. We are likened to it, and told that every believer is a dwelling of the Holy Spirit. What the indwelling power of the Spirit is may be seen in Moses' rod. The rod was a common, insignificant stick—a bit of acacia—but when it was linked with the power of God it could do mighty works. How quickly that power comes! The woman at the well in Samaria went and told of Christ in the power of the Spirit, and immediately there was a great revival. A noted gambler in Chicago was converted. His prayer to God was in gamblers' slang, but God knew what he meant, and received him. The man thought he ought to do something in his Master's service. He told his story: God blessed it; and in the power of the Spirit he has been telling it ever since, with wonderful success. He has won more

ouls than any man in my church. If the world wants anything, it wants men and women set apart to God filled with the Spirit, and ready to be used.—*E. P. Woodwin, D.D.*

I Will Not Leave Thee

God is with us in our sorrows. There is no pang that rends the heart, I might almost say not one which disturbs the body, but what Jesus Christ has been with us in it all. Feel you the sorrows of poverty? He "had not where to lay his head." Do you endure the griefs of bereavement? Jesus "wept" at the tomb of Lazarus. Have you been slandered for righteousness' sake, and has it vexed your spirit? He said, "Reproach hath broken mine heart." Have you been betrayed? Do not forget that he, too, had his familiar friend who sold him for the price of a slave. On what stormy seas have you been tossed which have not also roared about his boat? Never gloom of adversity so dark, so deep, apparently so pathless, but what in stooping down you may discover the foot-prints of the Crucified One. In the fires and in the rivers, in the cold night and under the burning sun, he cries, "I am with thee: be not dismayed; for I am both thy Companion and thy God."—*Spurgeon.*

The Personal God

God is as personal as the voice behind the microphone, broadcasting His truth and love universally, but only those who tune into harmony with Him are able to hear His voice. The agnostic is mistaken in thinking that because he does not know God no one else can know Him. Christians believe that it is possible to know God and that in seeking and obeying we learn more about Him. Because we cannot know Him perfectly is no reason for refusing to learn what we may. It would be like refusing to send a child to school because he cannot learn everything. Each of us may receive God in part. Even a noble horse, a faithful dog, reveals glimpses of God.—*Bishop William H. Moreland.*

Suspicious Nature

Whether a suspicious nature is the result of heredity or environment or personal cultivation, we do not know, nor do we care much. We have suffered from it, and it is a serious and thoroughly unpleasant malady. We believe, further, it is unseemly and wrong. A great part of our trouble in human relations comes not from what has been, but from our suspicion as to what will be. If we could only wait to see what will happen, instead of suspiciously expecting the worst to happen. True, there are times when anticipation may prevent some evil from coming to pass, but a hundred times suspicions are unwarranted. It is so unpleasant to be suspicious. How much better to be innocent and frank than to have one's heart and eye driven here and there in suspicion. It is good to take people at face value until the contrary is well-proven.—*Presbyterian.*

Song or Twitter

The story is told of a man who had a canary which sang sweetly. When summer came, the man thought it was a pity to keep the canary indoors, so he hung its cage out in a tree in his yard.

This tree was frequented by sparrows in great numbers. Before long the canary's song lost much of its sweetness, and by the end of summer it couldn't sing like a canary any more. All it could do was twitter, twitter, twitter, like an English sparrow. It had spent the summer in bad company and it had become like them, losing its finest gift.

With more free time on our hands, it is well for us to think about how we can best spend it. There are ever so many interesting and worthwhile things to do. To be busy with interesting things is the best way to keep out of bad company. By doing this we will not only be keeping what is fine and good in our make-up, but we will be growing in character. The song of our lives will not then have deteriorated to a mere twitter, twitter.

How to Understand

In the old days of the South, a Negro slave and preacher had an infidel master. The master said to the slave one day, "You are a preacher, Sam?" "Well, I tells about Jesus some, Massa." "Well, if you are a preacher, you ought to understand the Bible. Now tell me, what does this mean?" And he opened the Bible and read, "Whom he did foreknow, he also did predestinate"—words that have puzzled wiser heads than the poor slave. "Well," said the slave, "Massa, where is it?" "It's in Romans," said the master. "Oh, my dear Massa; I will explain dis 'ole business to you. It is very simple. You begin with Matthew, and do all the dear Lord tells you to do there; and then you go on to Mark, and Luke, and John; and when you get to that place it is easy enough,—but you can't begin there."—*The Preacher's Homiletical Commentary.*

For a Rainy Day

As a business man left his wife to go out on a dreary, rainy morning, he kissed her and said: "Well, dear, you'll have to make your own sunshine today." Have you tried it? Do you know one can soon become an adept at this without instruction? Just let your light shine, and its rays will brighten, not only your way, but also the uncertain path that makes travel hard for others.—*Mabel Thomas Topping.*

The Marvel of the Age

One of the strangest and most remarkable things about this present Age is that there has not been an awakening on the part of Christian people. Why are we still blind to the possibilities of securing far greater and more wonderful blessings from the spiritual world, than Nature has the power to give us?

Christianity has all that is necessary in it to meet the needs of the world; it has blessings innumerable, which would enrich the world beyond the wildest dreams of our imagination, if we had but the same faith and self-sacrificing

diligence in developing our spiritual resources which the men of Science are manifesting in their own researches.—*F. W. Neve, D.D.*

The Holy Bible

This book contains the mind of God, the state of man, the way of salvation, the destiny of the righteous and the wicked.

Its doctrines are holy, its precepts binding, its histories true, and its decisions immutable. Read it to be wise, believe it to be right and practice it to be holy.

Its grand subject is Christ, its design our good, and its end God's glory. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, it will be opened at the judgment. And it will be remembered forever.

It invokes the highest responsibility, bestows the greatest rewards for labor, and most surely condemns all who trifle with its contents.—*Laura E. Smithey.*

Inconsistent

A very pointed sentence closes one of the articles of Professor William Lyon Phelps. With striking terseness he said: "A great many of our contemporary writers do not believe in any God—but how they do hate him!"—*W. J. Hart D.D.*

An Opportunity for a Great Adventure

It has been said that the horse, if it knew its strength, would never submit to being controlled by man, and the same may be said of American Christianity. If it realized the responsibility imposed upon it, and at the same time the opportunity, which the possession of spiritual power makes possible for its members, the crying evils which now beset us on every side would be swept away by a

mighty torrent of moral indignation, inspired by zeal for the honor of their Master. And a new day for this country, and perhaps for the world, would come to pass.—*Archdeacon Neve.*

Some Typical Experiences

Read the lives of the courageous missionaries if you seek thrilling hero stories and interesting experiences. Persecution drove Paul from place to place, yet his spirit never wavered. In Cyprus he boldly unmasked a religious faker who was trafficking in the ignorance of the people. In Pisidian Antioch crowds flocked to hear his message, until Jewish prejudice compelled him to flee for safety.

In Lystra he had the joy of healing a crippled boy who "had faith to believe." An amazed crowd gathered rapidly, to hail the two missionaries as gods in human form. Later the fickle crowd stoned them as fakers. Bruised and bleeding, Paul and Barnabas journeyed to Derbe, where they succeeded in establishing a thriving church after months of patient effort.—*Rev. W. W. McKinney.*

A Vast Difference

Listening to a group of people talking one day about the fine testimony meetings which were held in their church, a lawyer quietly remarked, "To a lawyer there is a vast difference between testimony and evidence."—*Selected.*

Confidence

A rich man or a rich corporation carries an air of confidence. Others may be feverish and uncertain as to the outlook, but a rich man has such confidence in his holdings that he rests easy. In like manner the real blessing of the Lord brings a calm assurance that is beautiful. When one has much of the Lord's anointing, he carries with him a confidence and strength not to be despised. There is such a thing as a saintly dignity, a holy independence that gives poise and prestige that cannot be counterfeited.—*Rev. E. E. Shelhamer.*

Character

The mason, the carpenter, the constructor is free to build, only when he knows how. We must know how to build the temple of character. This is a study. Ye shall know the truth—but not without due study and investigation and thought! We are building the temple in which we shall reside for eternity. Let us build upon the foundations of fidelity and confidence and honesty, with walls of truth and industry and the covering of a spotless and blameless life.—*Rev. T. F. Opie.*

Power Through Service

A magnet was seen in a chemist's laboratory, suspended against a wall, and loaded heavily with weights, hung upon an armature. We asked the reason, and the scientist replied, "The magnet was losing its power by lying around here without using, and I am restoring its force by giving it something to do—more and more every day." It is with men as with magnets. Idleness results in loss of power. Since the day of the Great Teacher the unused talent is "taken away." And the law of restoration is always the same. To him that uses what he hath shall be given.—*Go Forward.*

The World Without God

Christ came down from heaven that He might save a world that had gone astray, and now the world seems in danger of going astray again under the insane notion that man can do better for himself by trying the old and fatal experiment of doing without God. Christianity should beware of tying itself up with Modern Thought under the delusion that the word "Modern" in this connection really means something new, instead of something as old as the hills.—*F. W. Neve, D.D.*

Alcohol belongs to the same group of narcotics as ether, chloroform, and chloral.—*Arthur D. Bevan, M.D., Rush Medical College, University of Chicago.*

Religious Statistics

According to *Christian Herald*, growth in church membership in the United States has steadily outstripped growth in the country's population. From 1900 to 1933 churches membership increased from 27,383,000 to 50,037,000, or 82.8 per cent., while the population increase was 65.8 per cent.

In finances the showing of the churches is better than that of most

secular enterprises. Contributions were \$19.02 per capita in 1932, compared with \$22.62 in 1931, and contributions for benevolences were \$3.12 in 1932, compared with \$3.71 cents in 1931. Since the depression began one out of every six banks has failed, one out of every forty-five hospitals has closed, one out of every twenty-two business and industrial concerns has become bankrupt, but only one out of every 2,344 churches has closed its doors.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

Yahuda's Studies and the Bible

IN another part of this magazine (under the heading, "Reviews of Recent Books") the reader will find a general review of Professor A. S. Yahuda's timely treatise on the relation of the Biblical Hebrew to Egyptian language and customs, thus confirming the historical character of the Pentateuch. It will probably be best for the reader to turn to that review first, and read it before he reads this article. As has been said, Dr. Yahuda's main purpose is to show how things Egyptian influenced and colored the narratives in the first five books of the Bible. This close relationship proves that the Hebrew writer must have had first-hand knowledge of Egypt at the very time indicated in the story itself.

In this article we desire to point out a number of specific cases of direct and unmistakable knowledge on the part of the Biblical writer of his Egyptian environment.

We begin with the Joseph section of Genesis. As soon as the Biblical narrator starts to tell the story of Joseph, he plunges deeply into Egyptian life and custom.

He does not tell the story as if he were imparting information to his readers, but at once assumes that they are acquainted with the land and the people. "Manners and customs are mentioned by him which indicate, nay, pre-suppose, a thorough familiarity with the structure and manifestations of Egyptian life." That is, the Egyptian institutions and manners are referred to in a more or less casual way, as if the reader's knowledge of them were taken for granted; as if, indeed, the reader and the writer were living practically at the same time.

Then our author adds: "From the brevity and casual nature of these allusions it may be clearly inferred that they could be understood in their full significance only by those who either knew them from first-hand observation or had themselves some time participated in them." If the Joseph story was written soon after the events, the incidental character of the references are readily accounted for.

Our author adds: "A mere superficial examination of the narratives dealing with Egypt reveals a whole series of

non-Semitic words" taken from the Egyptian. Then he cites fifteen specific cases, and adds *et al* after a number of them. Our references are to pp. 3 and 4 of the book. The Arabic page numbers begin after the lengthy introduction and table of contents.

A chapter is devoted to "polished phrases, court formulae," etc., all of which are indigenously Egyptian. The whole intercourse, for example, between Joseph and Pharaoh mirrors all the details and nuances of Egyptian court life, so that, as the author puts it, "the whole story could only have been told with such exact knowledge by one who was thoroughly familiar with all these things from first-hand observation" (p. 7).

Take a simple but significant case. In Gen. 41:40 Pharaoh says to Joseph: "Thou shalt be over my house, and according to thy word shall all my people be ruled." This passage has given the commentators much trouble, for the Hebrew verb translated (King James' version) "ruled," is *nashaq*, which means to *kiss*. But Egyptian parlance and metaphor explain the seeming difficulty. The Egyptians used the word "kiss" for "eat," as, for example, they used the phrase, "kissing (*sn*) the food." So Pharaoh said to Joseph, "According to thy mouth, shall all my people be fed."

Our author also cites a number of technical instances in which what is known to have been court etiquette was observed in the conversations between Joseph and the Pharaoh and between Jacob and Pharaoh.

The offices and dignities heaped upon Joseph as the prime minister of the land are entirely consistent with Egyptian ways. They "coincide completely with what we learn from Egyptian documents and monuments about the vizier." The detailed regulations regarding this office are preserved in one of the tomb inscriptions well known to Egyptologists. They are "vividly reminiscent of the Joseph narrative" (p. 21).

In the minute way characteristic of the technical scholar, Dr. Yahuda points

out many ordinary expressions and phrases that are modelled on the Egyptian; titles and official dignities that are derived from the Egyptian and embodied in the Hebrew; parts of the body used in figurative phrases that are borrowed from the Egyptian and transferred to the Hebrew, such as "lift up the head," "heavy eyes," "eye of the land," "mouth for command," "the hand of God," "the finger of God," "a high hand," etc.; proverbial modes of speech and stock expressions; Egyptian "loan words" incorporated in the Hebrew; all of which show how the Hebrew language was affected by the association of the Israelites with the Egyptian people. There could not be clearer evidence that the Hebrews really dwelt in the land of Egypt, as the Bible tells us.

In the second main part of his work, Dr. Yahuda goes back to "the pre-Egyptian epoch in the Pentateuch," and deals with the narratives of primeval times in the book of Genesis. Here he is just as thoroughgoing and convincing as he is in the first part of his treatise.

A surprising situation arises in this connection. Our author shows that the Hebrew language of the early narratives in Genesis is not greatly influenced by the Akkadian (that is, Assyro-Babylonian) language, in spite of the fact that Abraham came from Ur of the Chaldees, and also sojourned for a time in Padan Aram. On the other hand, he proves by many citations and much close reasoning that these early stories contain many decidedly Egyptian elements. In a technical and elaborate investigation he finds Egyptian features and coloring in the Biblical creation story, the creation of man, the beasts of the field, the fowls of the air, the description of Paradise and the fall of man, the story of the Flood, and the narratives of the patriarchs. He even finds Egyptian loan-words, analogous phrases in the Hebrew and Egyptian, and expressions originating in Egyptian myths. Of course, the myths themselves are not embodied in the Biblical history, but certain expressions in reciting real events are em-

ployed when their use cannot be misunderstood.

Now, what is the only explanation of the fact that there is such a paucity of Akkadian elements and such an abundance of Egyptian elements in the early Genesis narratives? We give the substance of what Dr. Yahuda says, only simplifying his language a little (p. 285):

The presence of this imposing array of Egyptian elements in the Genesis narratives can be explained in only one way, namely, as the result of a deliberate remodelling of the early oral traditions in Egypt and under Egyptian influences. The Akkadian elements of course hark back to Babylonia, but the rest grew out of new expressions and conceptions acquired in Egypt. Thus we can even go so far as to determine the approximate date of the composition of the Genesis document. The time must have been in the days of Israel's sojourn in Egypt or of their Exodus from that country. The predominance of Egyptian influences can be explained only in this way. It is a logical induction. This abundance of Egyptian factors in the early chapters of Genesis

would not have been consistent or possible according to the critical hypothesis that Genesis was composed in the days of Josiah or during the Babylonian exile.

Thus our erudite author, without pressing the matter unduly, has done much to establish the view that Genesis was compiled and written in the days of Moses; and (we would add on our own account) most likely by Moses himself, who was a man of much culture, and therefore was the most competent man of whom we have any knowledge to produce such a wonderful literary and religious production as the book of Genesis. This view will also account adequately and reasonably for the many Egyptian marks in Genesis, which must have been composed in an Egyptian milieu. Had it been composed centuries later, it surely would not have had so strong an Egyptian coloring.

Our sincere hope is that many of the scholars of our day will read Dr. Yahuda's great and timely book. In course of time he will issue a second volume, in which he will examine, with the same critical care, the remaining portions of the Pentateuch.—*L. S. K.*

Reviews of Recent Books

A Reasonable Faith. By Leander S. Keyser, D.D., Fleming H. Revell Co., 158 Fifth Avenue, New York, N.Y.; also London and Edinburgh. \$1.50. (Reviewed by Rev. John Schmidt, Detroit, Mich.) May be ordered from Frank J. Boyer, Reading, Pa.

The sub-title of this book correctly states its purpose: "A book to Foster Belief and Banish doubt." The book is composed of addresses delivered by its honored author before many conferences of Christian people and of articles printed in several evangelical journals. Several of these have been revised and previously unpublished material was added. Those who have heard or read Dr. Keyser's messages will welcome them in this permanent form. The many who know him through his other writ-

ings will want to have this latest product of his pen. It is needless to assert that this book is the product of a rich faith, a long experience in the Christian life and a fine scholarship. These are assured when the author's name is revealed. The reviewer hesitates to call special attention to any part of a book so uniformly enjoyable and profitable. The chapter on "The Holy Spirit and the Bible" is stimulating in its treatment of the Spirit's work in giving us the Scriptures and in His use of the Word to create and strengthen faith today. The bankruptcy of agnostical and atheistic thought is strikingly pictured as a contrast to "Christianity's Evaluation of Man." No one can afford to miss

these chapters. The book is eminently worth while. One cannot do better than to echo the prayer of the author in his preface, "May these messages be accompanied by the power of the Holy Spirit, and carry cheer and uplift to those who read them."

Jesus: A Story of the Life of Jesus. By Mrs. A. V. Pohlman. May be ordered from the United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. \$2.50.

Here is a book on the life of Jesus that is different. It is put in story form, with conversations among the various Biblical characters. The chronological order of events in the gospels is followed as closely as possible. The author quotes the gospel writers somewhat freely, but does not change the sense. Sometimes she puts words into the mouths of the people which are not in the Scriptures, but it is reasonable to believe that they made such remarks. To see how Mrs. Pohlman manages the different situations in the varied life of Christ keeps the reader constantly on the alert. Her method makes the incidents very life-like. You almost see the characters in action, and hear their sprightly conversations. The book surely has some unique and original features which keep the reader's interest from flagging.

In the Nursery. By Marion Poppen Athy. The Castle Press, 1228-1234 Spruce Street, Philadelphia, Pa. \$1.50.

In this neatly printed and beautifully bound volume we have a teacher's manual for pupils in the Sunday school who are of very tender age. The pupil's set, which goes with the manual, costs 50 cents additional. The cloth-bound book contains all the material needed by the teacher for fifty-two lessons, thus covering the Sundays of the year. "Every possible help is provided, and each lesson is worked out in great detail. All necessary handwork patterns and music are included." A set of fifty-two four-page story leaflets is provided for each pupil. A full-page colored picture goes with each leaflet, which contains many other attractive features. The teacher's book offers many suggestions of much

value. It is a most helpful book for child instruction in the Christian faith.

Old Fashioned Poems. By Martha Sperbeck White. The Christopher Publishing House, 1140 Columbus Ave., Boston, Mass. \$1.25.

If you want to read poems of mild and innocent fun, of tender pathos and of old-time reminiscences, and if you want to *enjoy* the regret you feel over your lost youth—then get and read these poems. Sometimes, it is true, a line will not scan well, and quite often an irrelevant thought is introduced to meet the exigencies of rhyme and meter; yet most of the stanzas are really lyrical, and often the conception is novel and acute. Mrs. White has the faculty of rhyming on the most homely subjects. We give some samples. First from the poem entitled, "The Second Mile," based on Matt. 5:41:

"If you do but what you're compelled to do,
My brother, you do not well;
Don't stop at the end of one short mile:
It's the second mile that will tell.

* * * *

"If you work from fear and not from love,
My brother, you do not well;
Do more than you *must*; do all that you *can*:
It's the second mile that will tell."

Then here is an example of the author's sly humor. It is from the poem entitled "Housewives Should":

"We should not view the things of life
As mere utilitarians do;
But should *con*—should *con*—should *con*—
Should *contemplate* its beauties too.

"We, while performing our humble tasks,
Should keep a nobler aim in view;
Then we shall *dig*—shall *dig*—shall *dig*—
Shall *dignify* the work we do."

The Best Loved Religious Poems. By James Gilchrist Lawson. Fleming H. Revell Company, 158 Fifth Avenue, New York, N. Y. \$1.75.

An examination of this book will convince any one that it is a real treasure-house of religious poetry. How often the writer or speaker would like to embellish his contribution with a few choice stanzas, but does not know just where to put his hand on them! Well, here he can find them; and he can find

them readily, too, because, besides the table of contents alphabetically arranged, there are indexes of subjects, authors, and the first lines of all the poems. It is probably the most complete anthology of favorite religious poems that has ever been published. Mr. Lawson has had much experience as a compiler, and you may depend upon it that the selections offered in this volume are rich in content and lyrical in style. Such poetry is quotable and worth committing to memory.

Daily Communion. By Samuel McPheeters Glasgow, D.D. Wm. B. Eerdmans Pub. Co., 234 Pearl Street, N. W., Grand Rapids, Mich. \$1.00.

"It is the sustained, accumulative touch that builds life strong and beautiful. It is daily communion that lets God etch His likeness upon our lives." These beautiful words are quoted from the author's foreword. They give a clue to the spirit and content of this uplifting book of daily devotions. It is a manual compiled by the author for that very purpose. It makes the circle of the whole year day by day. Each page contains a relevant selection from the Bible, a paragraph of spiritual meditation, and one or more stanzas of poetry. If the book is used at the family altar, as it well may be, the prayers may be extemporized or a book of prayers may be used. Many books of daily devotion have been published, but there is room for this one, which has a distinction of its own. A book it is of real worth for deepening the spiritual life.

Voices from the Silent Centuries. By Harry Rimmer. Research Science Bureau, 5141 Crenshaw Boulevard, Los Angeles, Calif. Paper, 50 cents.

Comes along our doughty defender of the faith, Harry Rimmer, with another book; and a telling one it is. Sometimes he uses rather caustic rebuke, but he never fails to present logical arguments to show that he has reason on his side. It is interesting to follow his argumentation as he proves that "the silent centuries" (so-called) are quite vocal, after all, in their testimony to the integrity of the Bible. First, he treats of "The Voice of Literature," in which he presents the evidences for the historical

character of the New Testament from the testimony of the apostolic and church fathers from Polycarp to Origen. This part of his work is so well done that it carries conviction. In the second chapter he bids us listen to "The Voices of Archaeology"—a voice that speaks articulately for the verity of the Bible. In the third chapter he deals with "The Koine Record." The "Koine" is the vernacular Greek in which most of the New Testament was originally written. Its discovery has added another proof of the genuineness and integrity to the New Testament. Mr. Rimmer gives many interesting details to prove how a knowledge of this language illumines the pages of Holy Writ. He has surely made the so-called "silent centuries" voiceful with evidential testimony.

The Inadequacy of Evolution. By Professor Chester K. Lehman, A.M., Th.B. Mennonite Publishing House, Scottsdale, Pa. \$1.25.

In the May (1933) number of this magazine we gave an extended review of this book. Our review was made from galley proofs sent us by the publishers, and thus before the work was issued in book form. For that reason the price could not then be given. Now we find that it is only \$1.25. Thus many people who are interested in the subject of evolution can afford to get the book. All the praise we gave it in our previous review, we stand by now, and would be willing to repeat it, were that necessary. Of all the books opposed to evolution which we have read, we regard this as one of the most demolishing to the theory. After some definitions and other introductory observations, the author examines the scientific basis of the evolution theory, and finds that the appeal directly to nature itself proves it to be unsound. All the arguments adduced by its advocates are cogently analyzed and refuted. Thus evolution is shown to lack a scientific basis. As a philosophy it fails to explain adequately the fundamental phenomena of the cosmos. As a religion it cannot satisfy the highest aspirations of the soul. Even the doctrine of so-called "theistic evolution" is shown to be impossible. The author's whole treatment of his subject proves him to be conversant with the scientific, philosophical and religious

phases of the theory of evolution. The adequacy of the Christian world-view is promptly demonstrated. The book should meet with general approval from those who want to know the truth.

Messiah: His Nature and Person. By David L. Cooper, Th.M., Ph.D. Published by the Author, 4417 Bernice St., Los Angeles, Calif. Cloth, \$1.25; paper, 60c; abridged, paper cover, 40c.

By skillful and learned methods of exegesis, Dr. Cooper, so well known as a Hebrew scholar, proves, from the Old Testament prophecies and other representations, that Jesus Christ was the promised Messiah, the incarnate Son of the Father, both divine and human. His analysis of the doctrine of "the Angel of Jehovah" is marked by much acumen and expert knowledge of the Hebrew language. The first chapter, entitled "Current Jewish Conceptions of Messiah," is a very instructive one, bringing information up to date. All the leading messianic promises and prophecies in the Old Testament are put in the crucible of technical analysis, and shown their fulfillment in the New Testament representations of Christ, our Lord. It is wonderful how all of them converge upon His person and work. A good deal of Hebrew is quoted. A knowledge of that language will help the reader to a clearer understanding of the argument; but we believe that readers who are otherwise intelligent and thoughtful may be able to grasp the substance even without a technical knowledge of the Hebrew. Dr. Cooper has produced a book that helps greatly to confirm one's faith in the evangelical doctrines of Christ and the Holy Scriptures.

The Way to Pentecost. By Samuel Chadwick, late Principal of Cliff College, Sheffield, England. Fleming H. Revell Co., New York, London and Edinburgh. \$1.25.

Whoever reads this book will have something to think about the rest of his life. It is both trenchant and encouraging. While it is severe in its criticism of modern worldliness and apostasy, it is hopeful in that it teaches that the Holy Spirit is ready to baptize the church with its ancient power and cure it of its impotence. Think of reading

page after page of acute sayings like these: "The church that is man-managed instead of God-governed is doomed to failure;" "A ministry that is college-trained but not Spirit-filled works no miracles;" "It is possible to excel in mechanics and fail in dynamic;" "The church always fails at the point of self-confidence;" "When a church is run on the same lines as a circus, there may be crowds, but there is no Shekinah." But the author's epigrams are not all along the critical line; he states positive and inspiring truth in the same adage-like way. His insistence on the presence and power of the Holy Spirit is much needed today. While many good books have been published during the passing years on the Holy Spirit, this book is powerful in its appeal to the church to be filled with the efficacy of Pentecost. The author believes firmly in the personality of the Holy Spirit, and upbraids those who speak of Him as if He were only an "influence" or an "atmosphere." Here we have one of the most potent and suggestive books on both the doctrine and the power of the Third Person of the Holy Trinity.

Know Your Local Church. By Bert Wilson. The Standard Publishing Co., Cincinnati, Ohio. \$1.50; special price to ministers and church officers.

There is no doubt about Mr. Wilson's earnestness and sincerity. The main purpose of his book is to point out and correct the evils in the churches and make them efficient in the advancement of the kingdom of God. Being largely a diagnosis of the churches, the book is not very encouraging reading; for a diagnosis implies disease, and Mr. Wilson finds many maladies in the church that require the medicament of the gospel of Christ. He talks very plainly to all parties: first, to ministers, pointing out their sins and shortcomings; then to church officers, handing them out the same kind of criticism; then to church members, whom he does not spare. He questioned twenty-one churches, ranging in membership from 20 to 2,720. He found, on averaging his findings, that 55.7 per cent. of the members did not attend the church services, and that 64.5

per cent. gave nothing for the support of the church. This is rather a doleful situation. However, Mr. Wilson's book also contains many constructive and appreciative features. He gives due credit and praise to faithful ministers, officers and members. He is especially firm in specifying the sovereign remedy for the church's weaknesses and sins: it is the gospel of the Son of God, accepted by faith, preceded by true repentance.

The Rule of Faith. By Rev. W. P. Paterson, D.D., LL.D. Fleming H. Revell Co., New York, London and Edinburgh. \$2.25.

A good many years ago we read the first edition of this profound and important work. Here it is in a "new and enlarged edition." In fact, it is the fourth edition, with an introduction to the American edition, copyrighted by Fleming H. Revell Company. Dr. Paterson has been for many years Professor of Divinity in the University of Edinburgh, a chair that he still holds. By "the rule of faith" he means the standard of doctrine which is held and confessed by the chief branches of the Christian Church. What do they believe, and what do they regard as essential, if not always to salvation, at least to the integrity of the Christian system? Dr. Paterson gives the Reformed viewpoint, as we would expect him to do as a theological teacher in that division of the Christian household. However, he is always kindly in his treatment of other Christian people. He never loses his poise and dignity. Of course, he is in earnest, but he never becomes hectic. He canvasses a vast territory of theological knowledge. As regards the "seat of doctrine," he most capably discusses the following views: the Roman Catholic, the Protestant, the School of the Spirit (mysticism), the Rationalistic, the School of Feeling, and Biblical Eclecticism. In the second part under the caption, "The Substance of Doctrine," he gives discussions (very discriminating) of the following chapter headings: "The Nature of the Christian Religion;" "The Orthodox Interpretation;" "The Genius of Roman Catholicism;" "The Gospel of Protestantism;" "The Distinctive Testimony of the Reformed Churches;" "Rationalistic Theology;"

"The Theology of Schleiermacher;" "The Ritschlian Revision;" "Movements of the Twentieth Century" (new chapter). Thus the reader will see the wide range over which our learned author takes us. It is all profound, yet stated in simple enough language for all intelligent readers to understand. As far as we can see, the author stands firmly on evangelical ground. Where there might be differences of opinion, they pertain to differences of interpretation of the Holy Scriptures by Christians in the various evangelical denominations.

Annie and the Knives and Other Gospel Stories. By Edith Goreham. G. F. Vallance, Publisher, Barkinside, Essex, England. One shilling.

In the preface to this little book Charles G. Trumbull says of the author: "Edith Goreham is a spiritual genius in teaching the Bible to children. She has a deep and God-given love for both the Book and the bairns. . . . She has had a large and remarkable experience in teaching children, not only in Great Britain, but also in Canada and the United States." The contents of the book bear out this testimony. Miss Goreham goes right to the heart of vital Christianity in her talks to the girls and boys. She has no hesitancy in pointing a moral. In this respect she is not like many of the pedagogues of our day, for they warn teachers against such a procedure. She is right; and they are wrong, from both a psychological and an ethical viewpoint.

Beyond the Rainbow. By Clyde Kluckhohn. The Christopher Publishing House, 1140 Columbus Ave., Boston, Mass. \$3.00.

Perhaps there are comparatively few people who know that there is a vast region in southeastern Utah which has never been visited, so far as is known, by white men. It is known as Wild Horse Mesa, and is a vast tableland. In a detailed and graphic manner the author recounts the adventures and misadventures of two groups of undergraduates from Oxford University and the University of Wisconsin in their quest of a way to this unexplored land of mystery. While their efforts to penetrate into this unknown territory were not successful, yet the story of their several adventures is graphically told,

and makes one wish that one could have had some of the experiences of those adventurous explorers. Not the least interesting part of Professor Kluckhohn's narrative is his moral reflections projected here and there. He says: "There abides for yet a little while our last considerable frontier. Despite our disappointment, I am a little glad that our last effort was repulsed; that Wild Horse Mesa proved itself a stronghold not lightly to be taken." So this land of mystery still keeps its secrets, and awaits some hardy adventures to penetrate its fastnesses and win renown as explorers. Along his several routes of travel the author describes the scenery, gives information about the ways of the Indians, and depicts the adventures of his determined company of explorers. Now, if you will consult your map of Utah in "The Literary Digest Atlas of the World" (1931), you will see, in the southern part of the State, north of the Colorado River, a large blank space labelled "Kaiparowitz Plateau," which, the author says, is "sonorous enough to accord with the Mesa's dignity." It is in that blank space that Wild Horse Mesa is located, having been so christened by Zane Grey. In 1932 he himself tried to get to this *terra incognita*, but failed on account of the flooded character of the Colorado River.

Some Religious Talks by a University Professor. By Walter Wilson Jennings, Ph.D. The Christopher Publishing House, 1140 Columbus Ave., Boston, Mass. \$1.75.

Professor Jennings has proved by this book that not all teachers in state universities and colleges are unbelievers. We do not know that any one has ever made such a blanket-sheet statement as to say that *all* of them are. But there is ample evidence to prove that *some* of them are. However, this book furnishes convincing proof that Dr. Jennings is a firm believer. He is a professor in the University of Kentucky, Lexington. He teaches in the department of commerce. While he is not a minister, he has been active in church work, especially in lecturing in Bible schools. He has also given many religious talks in various states of the Union, and has here gathered them together in perma-

nent book form. The talks are not especially theological or doctrinal. Yet there is a basis of evangelical belief beneath all of them, showing that the author is an evangelical believer. He makes constant appeal to the Bible, and treats it everywhere as if he accepted it as the final authority in matters of faith and practice. He even makes a strong apologetic for faith, which he calls "the upward pull." He also stands by the church, and shows that its outstanding need is faith in Jesus Christ as the Saviour of the world. Mostly the talks are very simple and practical, illumined with many pertinent incidents and numerous poetical quotations. Indeed, many of the poems and hymns that are quoted are gems of lyrical composition and carry inspiring messages. We can readily believe that such earnest spiritual and practical discourses would appeal to college students and to other people who are hungering for spiritual nourishment, and who do not care to be always following critical and dialectical processes.

The New Knowledge about the Old Testament. By Sir Charles Marston, F.S.A. Eyre & Spottiswoode, 6 Great New Street, London, E.C., England. 6s.5d., postpaid.

It is to be sincerely hoped that this forceful book will have a large circulation in this country where liberalism respecting the Bible so largely prevails. Just sit down, dear reader, and order it at once, and see how marvelously the new knowledge obtained by archaeology supports and confirms the historical character of the Old Testament. It is impossible that so many agreements between Biblical statements and archaeological findings should be mere accidents and coincidences. The author cites many of the discoveries of renowned explorers in the archaeological field, such as of Sir Flinders Petrie and Professor John Garstang. The latter's excavations at Hazor, Ai and Jericho are of thrilling interest, and furnish cogent evidence of the veracity of the Old Testament narratives. The author quotes

the following significant sentences from Dr. Langton, another noted excavator: "In my opinion, the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism and wide-spread belief in evil spirits. It is in a very true sense the history of the fall of man." In confirmation of the Biblical account of the Noachian Deluge, the author quotes a strong statement by Dr. Woolley, who recently made such informing discoveries at Ur of the Chaldees, the original home of Abraham. Dr. Garstang made the same kind of discoveries for the Joshua story of the fall of the walls of Jericho. The code of Hammurabi (spelled Khammurabi in this book) proves that writing was known many centuries before Moses, and hence he, being a learned man, could easily have written the Pentateuch. There are also some laws in this famous code which are much like the Mosaic legislation. This book is one of the most convincing yet published regarding the relation of archaeology and the Bible. It is decidedly refreshing, and will do much to strengthen faith in the historicity of the Old Testament—just what is needed today.

A History of the Christian Church. By Lars P. Qualben. Thomas Nelson & Sons, 381-385 Fourth Ave., New York, N.Y. \$2.50.

This book has many merits and few, if any, faults. It is comprehensive, covering the whole field of Church history from the beginning of the *Ecclesia* to the present time. The person who reads this well-made and excellently printed volume of 590 pages will add much to his stock of knowledge. It is written in a lucid and flowing style, mostly with the use of short sentences. Thus it is pleasant reading; indeed, for a scientific work, it may be called easy reading. This does not mean, however, that it is not a scholarly work. It is well documented. While the references are not, to any great extent, scattered through the text, thus diverting attention from the narrative itself, yet, at the end of each chapter, a goodly list of authorities is

given. Thus the reader can, with very little trouble, check the author's statements, if he cares to do so. The material is well organized. It is so classified and articulated as to make the work well suited for classroom purposes. The usual divisions of church history are retained—that is, the Ancient Period, the Medieval Period, and the Modern Period. We do not see how a more scientific division could be invented. Then these main parts are subdivided into chapters and sections in such a way as to present the differences and yet preserve the organic unity of the whole system. The work contains a full table of contents, many diagrams and maps, and a complete index. At the close of each important section are a list of review questions and a list of topics for special study. The treatment of the many topics dealt with in the history of Christendom is eminently fair. Of course, the treatment has to be concise, but the main subjects are treated with sufficient fullness for a general history. For fuller treatment the reader is referred to works on special events and epochs. The treatment of the various present-day denominations is a model of conciseness and accuracy.

The author is a professor in St. Olaf College, Northfield, Minn., a Norwegian Lutheran institution. It bears the marks of thoroughgoing scholarship.

The Language of the Pentateuch in its Relation to Egyptian. By Professor A.S. Yahuda. Oxford University Press (American Branch), 114 Fifth Ave., New York, N.Y. \$8.00.

Again we wish to call attention to this monumental work. It is indeed an important and timely volume. Dr. Yahuda is a keen technical scholar, his specialties being the Hebrew and Egyptian languages. Of course, if the reader knows something about these languages, he will get more benefit from the treatise than he can otherwise; yet the intelligent English reader, who knows something about the Biblical criticism of the past half century or more, will be able to grasp the salient points in the author's

earned argumentation. We would especially commend the work to two classes of persons: first, to conservative scholars who may appreciate and promote the powerful apologetic of the work; second, to Modernists, who bank good deal on their scholarship and who ought to read and study this book and weigh its evidences carefully. The list of the work consists in two series of facts. First, by an analysis of the Biblical narratives of Joseph and the Exodus, Dr. Yahuda shows that they contain so many Egyptian expressions, words and phrases, and have such a decided Egyptian coloring, as to indicate that they must have been written by some person who lived in Egypt, and therefore was conversant with the ideas, language and customs of that country at that time. For these reasons it is unreasonable to believe that those narratives were written, as the negative Biblical critics teach, centuries after the sojourn of the people of Israel in Egypt. A writer away up in Palestine or Babylon could hardly have been so familiar with Egyptian language and lore. Besides, what object could he have had in wanting to impose a fiction upon the world, and deceive people by putting his story in a realistic and historical form? The conception of a "pious fraud" in this historical context is unreasonable.

The second part of Dr. Yahuda's treatise takes us back into Genesis. This part is most significant and important. It "shows that the Genesis stories and some of the patriarchal portions are, to a very large extent, permeated by Egyptian elements and ideas." At the same time there are Assyro-Babylonian elements in the earlier narratives, just as there should be, because Abraham came from Ur of the Chaldees and from Padan-aram up in Babylonia. Abraham, Isaac and Jacob also had some dealings with the Egyptians, which would account for the Egyptian elements in these early narratives. All these facts go to substantiate the evangelical view of the Old Testament.

We admit that the book is quite expensive, so that comparatively few individuals will be able to purchase it, although we hope some will manage to do so, even if they have to economize in other ways; but the work ought to go into all the college and seminary libraries of the land, and thus give the professors and students a chance to read it. After examining this unique work, no one can justly say that the conservative position regarding the Old Testament is not upheld with keen and adequate scholarship. For the evangelical believer Dr. Yahuda's work is of breath-taking interest. It is published in London, and we hope it will have a wide circulation in other countries as well as in England and America.

The Conflict of the Ages. By Arno C. Gaebel-ein, D.D. Publication Office, "Our Hope," 456 Fourth Ave., New York, N.Y. \$1.00.

If any one has profoundly studied prophecy, history and the signs of the times, it is Dr. Gaebel-ein. In the present book, which is one of his most thorough-going, he depicts "the mystery of lawlessness, its origin, historic development and coming defeat." He vividly portrays the conflict of the ages from the creation of the universe down to the present time. In dealing with the great enigma of the origin and purpose of all things, he finds its solution in the person and work of Jesus Christ. If He is true, and is the redeeming Son of God, the problem of the purpose of life is readily solved, even though many other mysteries remain. In accordance with Biblical teaching, he explains the origin and mystery of lawlessness. Its rise and development in modern times are vividly depicted. You will want to read what he says about the Russian revolution, giving documentary proof. He deals with the propaganda of Communism, connected up with Russia, in the United States and other countries. Then he looks into the future as in a horoscope, and sees the promise of ultimate victory. Great events are in store for the inhabitants of this planet.

1,000 Wonderful Things about the Bible. By Hy. Pickering. Published by Pickering & Inglis, 14 Paternoster Row, London, E.C.4, England.

Just think of it! 1,000 wonderful things about the Bible! Is there any other book so wonderful and so perennially new? Had the Bible not been a divine book, and also a deep book, people would have grown weary of it long ago. One of the unique features of Mr. Pickering's book is the cover, on which much of the contents is indicated. It shows that he treats of ancient Bibles, translations, modern Bibles, Bible societies, Bible publishers, the Treacle Bible, the Whig Bible, the Bishops' Bible, the Vinegar Bible, historical, geographical and biographical matters, and many more. What learned scholars have said about the Bible is encouraging. And how are you going to find what you want in the midst of all this promiscuous diversity? By consulting the several indexes. Although it is not a large and expensive book (228 pages), it is a veritable encyclopedia of information about the Bible.

Christ's Words from the Cross. By Samuel M. Shoemaker, Jr. Fleming H. Revell Co., 158 Fifth Ave., New York, N.Y. 60c.

The unifying thought in these discourses on our Lord's last words on the cross is that He was *sharing* with us all our pains and sorrows (p. 37)—a thought that reminds us of one of the chief features of Buchmanism. When Christ said, "Father, forgive them, for they know not what they do," he was *sharing* with us the experience we have when we forgive our enemies. And so on through the entire list of His sayings. That seems to be the chief thought in His pathetic outcry, "My God, my God, why hast thou forsaken me?" If we understand our author, he thinks that Christ here underwent the same kind of an experience that sinners have when they feel forsaken of God. Another thought of these essays is that Christ *expressed* His experiences; He did not keep them to Himself. This is another thought that points to Buchmanism.

The book is deeply and devotionally mystical. It is evident that Mr. Shoemaker believes in the divinity of Christ as well as His humanity, but the former doctrine is not definitely set forth. There are also hints that He believes in the expiatory atonement which Christ wrought, but here, too, we do not find the doctrine clearly defined and stated. Just a few words would have made it plain—namely, that Christ on the cross took upon Himself the penalty of our sins. But there is an intimation of the doctrine in this sentence, "On the cross God's love was dealing with God's holiness" (p. 14).

The Gist of the Lesson (1934). By R. A. Torrey, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York, N.Y. 35c.

This helpful exposition of the International Sunday School Lessons for 1934 now appears for the thirty-fifth year. While Dr. Torrey passed away a few years ago, he left enough expository material to make this compilation a comparatively easy task. All the good things that we have said about previous issues of this manual can be said about this latest issue. The lesson text is given, with the most important words printed in bold-faced type. Then follows the exposition, which is given in Dr. Torrey's original and effective way. Not only is there exposition here, but much practical application to the problems and experiences of life. The reader may always be sure, too, that the evangelical viewpoint is given.

The Lesson Commentary (1934). Edited by Drs. Charles P. Wiles and D. Burt Smith. The United Lutheran Publication House, 1228-34 Spruce St., Philadelphia, Pa. \$1.75.

For a number of years we have been commending the predecessors of this Lutheran Commentary on the International Sunday School Lessons. All the excellencies of previous issues mark this work for 1934. There are a few changes in the lessons in order that schools may properly observe the chief festival of the Christian Year. There is no Modernism taught in this volume; no cater-

g to the liberalistic Biblical criticism. everywhere the Bible is treated as the inspired Word of God. Hence the book can be used with profit and uplift by all evangelical people, whether they are Lutheran or not. Some people may differ from the authors on some points of interpretation, but all conservative people will agree with its fundamental principles of loyalty to Christ and the Holy Scriptures. The comments are well written. There is grace of style, but no attempt at rhetorical flourishes and affected writing. What does the Bible teach and how are its truths to be received and practiced—that is the chief motive of all the contributions to this excellent volume.

Additional Literary Notes

The *Watchman-Examiner* has this to say for *A Reasonable Faith*, the new book by Dr. Leander S. Keyser, Professor Hamma Divinity School, Wittenberg College.

"There is not in all America a champion of the faith who is more enthusiastic and at the same time more scholarly than Dr. Leander S. Keyser. He here gives us a book, the circulation of which ought to run up into hundreds of thousands, and one that ought to be placed in the hands of all theological students, of all ministers, of all intelligent laymen, and of all elect women. Many of the chapters are worth their weight in gold. Old-fashioned conservatism and up-to-date fundamentalism should be grateful for such a sane and interesting statement of the foundation principles of our holy faith."

Price, cloth, \$1.50, prepaid. Send all orders to CHRISTIAN FAITH AND LIFE, Reading, Pa.—F. J. B.

Protests against the notorious Appraisal Commission's book, "Re-Thinking Missions," continue to come from various mission fields. Here is another one from the Methodist Episcopal Church of Southern Asia, published at Byculla, Bombay, India. It is a keen analysis and review of the said book,

showing that it is subversive of sound theology and would soon, if its teaching were practiced, dessicate the very spirit of missionary work. It is one of the most thoroughgoing criticisms we have yet seen, and we hope our readers will send for copies.

Just note, please, the rich contents of the July (1933) number of *The Evangelical Quarterly*, edited by Professors Mackay and Maclean, Edinburgh, Scotland. It contains the following important articles: "Miracles and the Laws of Nature," by W. Bell Dawson, so well known to our readers; "Early Races of Mankind," by E. Paget Thurston, M.D.; "Science and the Bible," by Prof. Albertus Pieters, D.D.; "Jesus Christ is Jehovah," by Prof. W. Childs Robinson, D.D.; "Freud's Psychology and Conscience," by Prof. H. G. Stoker, D.D.; "Les Principes de la Doctrine Réformée" (French), by Prof. Aug. Lecerf, of the University of Paris. Besides, there are reviews of a number of important recent books. In the department of "Periodical Literature" sixteen of the leading articles in the April and May issues of CHRISTIAN FAITH AND LIFE are listed. We are thankful that our magazine should attract such honorable notice. The sub-title of the above-named Quarterly proclaims its evangelical position from the housetop: "A Theological Review in Defense of the Historic Christian Faith." Order from Wm. B. Eerdmans Publishing Co., 234 Pearl St., N.W., Grand Rapids, Mich. 10s per annum.

Whether we can agree or not, it affords us pleasure to call attention to Philip Mauro's recently issued pamphlet bearing the title, "A Short Exposition of the Seventy Weeks Prophecy." You will want to turn to Dan. 9, and read it, and then follow Mr. Mauro's interpretation. He believes that this prophecy was fulfilled in the life and sacrifice of Christ and the destruction of Jerusalem by the Roman General Titus. You must read the book to appreciate the author's position and method of reasoning. Issued

by Wm. B. Eerdmans Publishing Co., 234 Pearl St., N.W., Grand Rapids, Mich. Price 25c.

An important pamphlet comes to us from Japan. It gives an appraisal by a large number of Japanese Christian leaders of the notorious book, "Re-Thinking Missions." The brochure is rightly called "A Significant Study." While these great leaders frankly admit their agreement with some parts of the "Layman's Foreign Mission Inquiry," they strongly register their disapproval of most of it, especially of its theological position and its compromising attitude toward the ethnic religions. They do not believe that those laymen correctly represent the gospel of Christ nor the real missionary purpose and motive. It is a trenchant and merited criticism, and is very important, coming, as it does, from many well-known Japanese Christian leaders. No price is indicated, and so we suppose it may be had by writing to The National Christian Council of Japan, Christian Building, Nishikicho, Kanda, Tokyo, Japan.

"Why Evangelize Israel in This Generation? And How?" This is the title of a new pamphlet by David L. Cooper, Ph.D., who is so well known for his work for the conversion of the Hebrew people. It is published by the Biblical Research Society, 4417 Bernice St., Los Angeles, Calif. Write to this firm for other books and tracts by Dr. Cooper. They are all valuable.

From Rev. and Mrs. Gordon K. Chapman, of the Japan Mission of the Presbyterian Church, we have received a printed statement regarding their view of the book, "Re-Thinking Missions." They also reprint the statements of the Japanese Christian leaders referred to in a previous paragraph. It would seem, therefore, that in Japan the book of the Laymen's Appraisal Commission is not meeting with a hearty reception, but is encountering a vast amount of criticism. Its modernistic character is seen at once

by these keen critics. For this pamphlet address The Central Theological Seminary, 3 Kumochi Cho, 1 Chome, Kobe, Japan.

Philip Mauro has issued a booklet entitled "A Letter to a Dispensationalist." It deals with "the hope of Israel" and "the 'spiritualizing' method of interpreting Scripture." 5c per copy. Order of Perry Studio, 3210 38th St. N.W., Washington, D. C.

Gerald B. Winrod, the doughty defender of the Christian faith, has issued a pamphlet bearing the striking title, "Communism and the Roosevelt Brain Trust." It reveals some significant facts and contains some trenchant criticism. Defender Publishers, Wichita, Kansas. Price 25c per copy; 5 copies, \$1.00.

Our ever wide-awake friend, Dr. Arno C. Gaebelein, comes along with a new publication in pamphlet form called "Buchmanism, Now Called The Oxford Group Movement." This movement, says Dr. Gaebelein, is "examined in the light of the great redemption truths of the Word of God." The book contains an acute and sincere analysis of a movement that is attracting much attention. Price 15c.; large discount in lots of 25, 50 and 100.

A copy of *The Bulletin*, published at 14 North St., Buffalo, N. Y., edited by Rev. H. G. Hamilton, has been sent to us. It contains a very kindly review of our book, *A Reasonable Faith*, published by Fleming H. Revell Co., New York.

This paper, according to a conspicuous headline, is published by "The General Association of Regular Baptists." It is staunch in its evangelical faith, and is ready to bear testimony to the truth and to point out the errors of the liberalistic school. Its object is: "To maintain a testimony to the supernaturalism of Christianity as opposed to the naturalism of Modernism."

To show that Modernism is not quiescent, but is still quite voluble, we make a few quotations. The editor quotes a

ading liberalist as saying: "The Convention does not care how orthodox or northodox a man or a church may be so long as they will send their money to run the machine."

A contributor to *The Bulletin* cites the following statement from Dr. Fosdick: "Wherever you find beauty and virtue you have divinity. We all possess some beauty and virtue; therefore we are all divine. Christ's divinity differs from ours only in degree, but not in kind."

Another quotation is from Dr. Cadman: "We have been led to believe in the virgin birth of Christ, but science has shattered that into a thousand pieces."

Dr. J. M. Dawson, a Modernist down in Texas, makes a series of statements that certainly put him outside the pale of any evangelical denomination. This is what he says:

"As a master to whom we yield allegiance, Jesus' day is done. He who looks to Jesus for a set of religious beliefs is doomed to be disappointed. We should turn our backs on Christ, and be guided by our own inclinations. Why should this pale Galilean restrain our pleasures?"

That certainly is rank Modernism. These citations prove that Modernism is still talking and stalking, and therefore evangelical believers cannot stack their arms.

In Dr. F. R. Tennant's book, *The Origin and Propagation of Sin* (second edition), which we have had in our library for a good many years, we read about "man's evolution" and "the evolutionary theory of sin" (p.xix) and "his animal ancestry" (p.xxi). He admits (p.xxii) that there is nothing abnormal in the natural instincts and impulses that men inherit from their animal forebears. Then how could moral evil "emerge" from an animal heritage? Could the moral evolve from the non-moral by means of resident forces, when the "resident forces" are not there?

Again we raise the question so often raised in these columns. Can something be gotten out of nothing?

If the reply should be made that man got only his body through the evolutionary process, and that, when his animal ancestor was ready for the next step, God breathed human personality into him, that would have been an act of creation, not a process of evolution; for then God must have *created* the soul of man with its various faculties. But there is no scientific proof that man's body came up from an animal ancestry, because today we see no animals evolving into human beings. If they do not do so now, when they have so many advantages, they surely could not have done so millions of years ago when they had no human examples and instructors. Moreover, it would be a terrific regime if some animals were gradually becoming human. Thus Tennant is wrong in his doctrine of the origin of sin. His theory is simply impossible from the very nature of things.

By going to the Bible (Gen.1-3) we discover the only adequate and reasonable view of the origin of man's moral nature, and hence of the origin of sin. However, Dr. Tennant does not accept the Biblical teaching, but says that the third chapter of Genesis presents "obvious elements of Semitic folk lore" (p.xxix). On the same page and the next he treats Paul's inspiration and doctrine in the same cavalier fashion. According to this author, Paul "borrowed" his conception of sin from "the Jewish pseudepigraphic writings." But Paul declared that he received his doctrine not from any human source, but "through revelation of Jesus Christ" (Gal.1:12). Either Paul or Tennant is mistaken. For many reasons we prefer to believe that Paul is right.

In Robert Mackintosh's work, *Christianity and Sin*, which we have had in our library since its publication in 1914, or at least soon thereafter, we find a good many things which we cannot accept. For example, he is obsessed with

the dissecting Biblical criticism, which has come down in somewhat modified form from Graf and Wellhausen—the modification having been made by Robertson Smith, Cheyne, Driver, McGiffert, Kent, and others. On page 12, Mackintosh says, speaking of Israel: "At the beginning of the nation's development stands the vaguely majestic figure of Moses." According to the Bible itself, there certainly is nothing vague about the figure of Moses. He stands out clearly and distinctly before the mind of the devout reader.

Further on (the same page) Mackintosh makes this statement: "The next great name in religious history, Samuel's, is scarcely less nebulous." Let the reader sit down and read First and Second Samuel, and see for himself whether Samuel is a nebulous figure. Dr. Mackintosh also represents the God of the Old Testament as a God of "vengeance" because He visits punishment upon the wicked to the third and fourth generation.

This is simply the old rationalistic treatment of the Bible. The same author fails to see that clear moral distinctions were made in the first and second chapters of the Bible. In the first chapter God pronounced everything that He had made "good" and "very good." In the second chapter we read of the "tree of the knowledge of good and evil," the ethical terms, "good and evil," being used, showing the perception of clear moral distinctions from the beginning of the creation and in the two earliest chapters of the Bible. In the case of Cain and his crime, God said to him: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin coucheth at the door" (Amer. Rev.). The reason given for the great flood was an ethical one: "And God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually." We maintain, therefore, that the critical view, that clear moral distinctions were not known in Biblical his-

tory until the time of the great prophets, is a misinterpretation, and is due mainly to an attempt to manipulate the Scriptures to fit into the theory of evolution and naturalism.

A vital duty of the Christian is to try to win unsaved people to Christ. But for many Christians this is not an easy kind of work. They feel shy about speaking to their fellowmen about their salvation. Just why it is that many Christian folk feel such a hesitancy we do not always know. It is well, therefore, for them to read and study a book like that of Dr. J. E. Conant, entitled *How to Get Decisions in Personal Work*, published by the Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Ill. Price, 20 cents. Probably no patented way can be prescribed, but the author certainly gives much helpful counsel. By reading it the soul-winner will be able to avoid making certain serious mistakes, and at the same time will learn something constructive about approaching people and leading them to repentance and faith. The advice never to antagonize them and argue with them is excellent. Read the book, and learn the finest of all fine arts—the art of winning souls for Christ.

A most useful pamphlet bearing the title, *The Bible and Science*, comes to our desk, and gives us much joy. It is written by Prof. E. R. Black, of the Bible Institute of Los Angeles, Cal. Address the author at 558 South Hope St. of that city. The price is 25 cents. Dr. Black has done a fine piece of work in this pamphlet, of which this is the second edition. From many sources he has gathered scientific facts, and has related them to the Bible, showing a wonderful agreement. Only a God-given book, written so many centuries ago, could harmonize with the discoveries and established facts of modern science. Those who may be troubled over the problem of the Bible and science should by all means read this brochure.